

Thrift

*Demonstrating How to
Develop Character,*

Efficiency

and

Success



Class 175

Book 2

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Thrift

*Demonstrating How to
Develop Character,*

Efficiency *and* *Success*

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ALICE SHELLABARGER HALL

Address in care of J. B. Caldwell, 127 N. Wells St.

Chicago, U. S. A.

Thrift

THIS GREATLY NEEDED BOOK TEACHES HOW
TO DEVELOP MAN'S THINKING FUNCTION AND
HOW TO CONSTRUCT CHARACTER.

IN THE MAGNIFICENT EDUCATIONAL SCHEMES provided for the YOUTH OF OUR NATION, we beg leave to say that TWO OF THE MOST IMPORTANT VOCATIONS HAVE BEEN OVERLOOKED, RESULTING IN A GREAT LOSS. Hence, under the title of THRIFT (economic management) we propose to introduce THE VOCATION OF THINKING AND THE VOCATION OF CHARACTER DEVELOPMENT. These are of supreme importance, because they permeate and underlie the whole fabric of education. They are its muscles, sinews and foundation.

THINKING OPERATES THE ENTIRE MAN, AND EVERYTHING THAT IS DONE BY MANKIND IS THE RESULT OF THINKING.

AND AS REGARDS CHARACTER, the greatest thing in the greatest man is his character, and the greatest thing in the greatest nation is its greatest man. Hence, these two vocations are of greatest importance, and should have a place in all lines of training, whether in the home, the world at large, or in the curricula of schools.

They should be analyzed, cultivated and developed, to the fullest extent, as it were, the wheels, cogs, pulleys and levers that operate the machinery of thought should, along with character development, be considered the most important phases of study.

The student should learn how to guide, control and develop these wonderful engines of dynamic force and power.

Great things have been accomplished through special training and education, at a great expenditure of time and money.

We assume, therefore, that the result is a finished product—a man proficient, well skilled, possibly a genius in his line, as the reward of many years' toil and training.

THEN WHAT HAPPENS NINE TIMES OUT OF TEN? We are then made to realize that "THE GREATEST THIEF OF ALL" has been slyly working his way in and robbing the student of much of his efficiency, possibly ruined him.

Would you know the name of this THIEF? IT IS VICE.

All of our boys must run the gauntlet of VICE. It is, as it were, a deep chasm over which they must pass, that is bestrewn and hidden by lovely flowers, whose charm and subtle fragrance intoxicate the senses and capture the will, while few danger signals warn him of the cruel fate that threatens him. Consequently, our most capable citizen often becomes greatly crippled if not entirely despoiled.

The boy under this stress and strain may become a drunkard, criminal, syphilitic, gambler, thief or drug fiend, etc. I ASK, IS THIS TREATING HIM FAIRLY? Educators witness their pupils being daily STRICKEN OR DESTROYED, WHILE THEY STAND HELPLESS TO AVERT THE CATASTROPHE.

When a building is put up, provision is made, not only for needed requirements, but extraordinary arrangements are planned for its safety and protection from fire, and all possible danger. The builder is also required by law to make the foundation strong and secure, before putting up an ordinary building. WHEREAS, THE UPBUILDING OF A MAN—THE GRANDEST OF ALL STRUCTURES, is left without protection from the VICE THIEF, and also without the most necessary of all things—a good foundation of character, upon which to build the structure of citizenship.

Even if we should not here consider the moral phase of this question, for morality's sake, but assume it as a cold blooded, hard as nails, business proposition. . . . as a purely economic, commercial and business asset, our man of efficiency should have a strong, substantial character, for no matter how capable he may be, if he be a slave to vice in any form whatever, or wanting in stability of character, he will in the same degree be lacking in efficiency.

Now, with regard to the matter introduced in this book under the title of THRIFT, it will enable one to understand, develop and control his thinking apparatus, and thereby become master of himself and his fate to a great extent.

EFFICIENCY IN ANY CHOSEN LINE CAN BE ACQUIRED AND STRENGTH OF CHARACTER BUILT UP BY USING THE INSTRUMENTS HEREIN PRESCRIBED.

Practical Science of—

Character Building

Showing
With an
Instrument
How

The Great Secret of Success

Can Be Packed Into The Brain
And How Failure Qualities Can Be Eliminated

WHAT IS SAID ABOUT **Science of Character Building**

Sociology, Psychology and Physiology Handled in a Masterly Manner in their Relation to Character

I have been very greatly interested in the presentation of the great questions of psychology, physiology and sociology in their relation to character as detailed in the manuscript of Mrs. Alice Shellabarger Hall. The subject is handled in a masterly manner and can not fail of making a deep impress upon the minds of all who have the privilege of perusing them. I hope they will receive a wide circulation.—Samuel Fallows, D. D., L.L.D., Bishop Reformed Episcopal Church, Chicago.

Worthy Attention of Thoughtful, Patriotic People

The most valuable thing in the world is good character. Everything that helps to form and maintain such a character should be encouraged. The work on Science of Character Building written by Alice Shellabarger Hall is worthy of the attention of thoughtful, patriotic people.—Arthur Burrage Farwell, Pres. Chicago Law and Order League.

A Logical Science Should be Taught in Every School, University and College

Practical Science of Character Building by Alice Shellabarger Hall is concise, logical and inspirational, and as it is represented to be, a science of character building . . . It is treated in a scientific and systematic manner. It is a study which I believe will strengthen that part in which our school system fails and should be taught in every school, university and college.—Prof. Ida M. Haines, Valparaiso University, Ind.

Autogravure and Man's Dual Nature

Practical Science of Character Building

*Through Analogy, Concrete and
Objective Methods*

By

ALICE SHELLABARGER HALL

VOL. I



Herein is given in brief, simplified form the Technique whereby certain Important Psychic results can be obtained. Furthermore, I assume that the general principles outlined herein do not conflict with the discoveries made by modern research in "the leading Psychological Experimental Laboratories" of the world. However, I claim that this System, Analogy and presentation of this subject are original.

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Alice Shellabarger Hall

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TO THOSE WHO THINK

Let Me Advise You How to Qualify
For Life Through

BRAIN BUILDING

TO

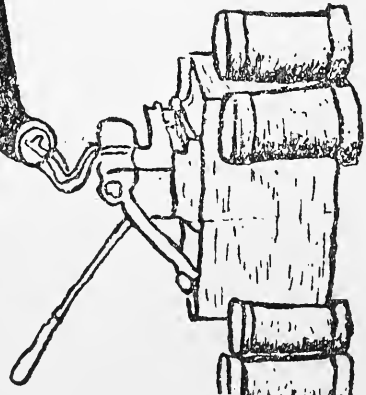
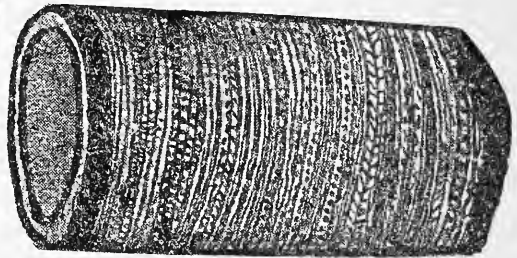
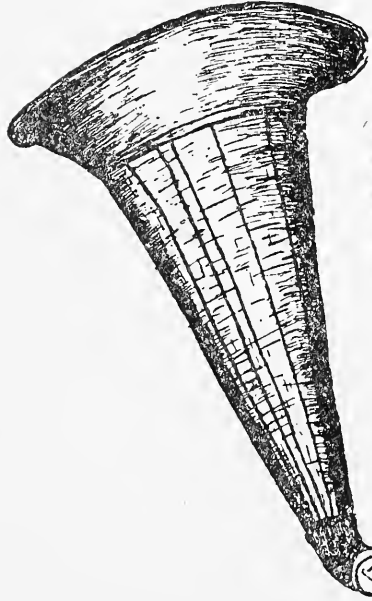
MY FATHER, ISAAC SHELLABARGER, WHOSE LOVE OF TRUTH,
JUSTICE, AND INDEPENDENT THINKING, WAS
THE INSPIRATION OF MY CHILDHOOD,
THIS WORK IS GRATEFULLY
DEDICATED

Truth is the source of all science and the fountain
head of all philosophy.

“The good, the true and the beautiful are one.”

Good character includes Godliness, wisdom and all
the virtues.

ANALOGY



THE CHARACTERISTICS
THAT
PRODUCE FAILURE

INFIDELITY

FOLLY
LYING
DISHONESTY
GREED

IDLENESS
SELF-INDULGENCE
INTEMPERANCE
SOCIAL EVIL
SELFISHNESS
DIPSOMANIA
SECRET VICE

GAMBLING
CIGARETTE HABIT
EXTRAVAGANCE
DISEASE
HATRED
REVENGE
JEALOUSY
SADNESS
GREAT FEAR
ANGER
INDECISION
RUDENESS
ENVY

CRUELTY
SUPERSTITION
INGRATITUDE
COWARDICE
HYPOCRISY
VANITY
CALUMNY

PSYCHOLOGICAL STUDIES

"A S A M A N T H I N K E T H

S O I S H E."

I N S T R U M E N T S

FOR ENGRAVING RECORDS IN THE BRAIN

ACTIONS

PRAYER
WORDS
BOOKS
SONGS
ASSOCIATES
PLAYS
LECTURES or SERMONS
MOTTOES or IDEAS
ALLEGORIES or FABLES

QUOTATIONS
SUGGESTION and REPETITION
IDEALS
PICTURES
STORIES
"DESIRE-FORCE"-CONCEPTS
"VISUALIZATION"

A U T O G R A V U R E

THE CHARACTERISTICS
THAT
PRODUCE SUCCESS

GODLINESS

REASON
WISDOM
HONESTY
TRUTH
LOVE

SELF-DENIAL
INDUSTRY
TEMPERANCE
SELF-CONTROL
DECISION
CHEERFULNESS
SELF SACRIFICE
CHASTITY
KINDNESS
ECONOMY
FAITH

CONSCIENTIOUSNESS
MERCY
HEALTH
PATIENCE
JOY
COURAGE
GRATITUDE
PERSEVERANCE
ENTHUSIASM
ENERGY
DUTY

FORTITUDE
POLITENESS
HOPE
CONCENTRATION

THE nearer to the practical men keep—
The less they deal in vague and abstract things—
The less they deal in huge, mysterious words—
The mightier is their power.

* * * * *

The simple peasant, who observes a truth,
And from the fact deduces principle,
Adds solid treasure to the public wealth.
The theorist, who dreams a rainbow dream,
And calls hypothesis philosophy,
At best is but a paper financier
Who palms his specious promises for gold;
FACTS are the basis of philosophy,
Philosophy the harmony of FACTS.

—*Thomas L. Harris in "Lyrics of a Golden Age."*



"The Brain is the organ of the mind—
The dome of thought—
The palace of the Soul"
AND THE SEAT OF SELF-GOVERNMENT.

THE SOLUTION OF THE PSYCHO- LOGICAL PROBLEM OF CHARACTER BUILDING

I N D E X

- I. GOOD CITIZENSHIP.
- II. THE WORLD NEEDS CHARACTER AS A
PANACEA FOR ITS MANY ILLS.
- III. AUTOGRAVURE THE INK OF FATE.
- IV. MAN A TRINITY.
- V. THE BRAIN.
- VI. THE BRAIN. (QUESTIONS.)
- VII. ANALOGY BETWEEN THE BRAIN AND THE
PHONOGRAPH.
- VIII. ANALOGY BETWEEN THE BRAIN AND THE
PHONOGRAPH. (QUESTIONS.)
- IX. DESCRIPTION OF THE CHART OF THE
BRAIN AND THE PHONOGRAPH.
- X. PRACTICAL METHOD FOR CREATING A
SUCCESSFUL LIFE.
- XI. PRACTICAL METHOD FOR CREATING A
SUCCESSFUL LIFE. (QUESTIONS.)
- XII. INSTRUMENTS FOR ENGRAVING THE
BRAIN.
- XIII. THE SCIENCE OF BRAIN GROWTH.
- XIV. THE SCIENCE OF BRAIN GROWTH. (QUES-
TIONS.)
- XV. PRACTICAL SUGGESTIONS FOR CHANGING
ONE'S NATURE.
- XVI. RECAPITULATION.
- XVII. RECAPITULATION. (QUESTIONS.)

THIS SYSTEM PERTAINS TO THE LAWS GOVERNING THE MECHAN- ISM OF MAN'S INNER LIFE

WITH REGARD TO HIS SPIRITUAL, MORAL, MENTAL AND PHYSICAL MAKEUP IN THEIR RELATION TO THE BRAIN AND FORMATION OF CHARACTER.

The REAL CHARACTER OR MOTIVE POWER of the individual is invisible; therefore, our first effort in these lessons will be to make the motive power of character visible—a living, tangible reality, so that we can handle and teach it.

To do this we must resort to analogy, concrete and objective methods.

The Bible is the most wonderful book of moral precepts that was ever written. It stands unparalleled in its **SUBLIME IDEAL** of the requisites of **TRUE MANHOOD**.

While its commands are very plain and easily understood its practice is extremely difficult. Although its precepts are simple when the individual undertakes to apply them in their true sense to his own actions and daily life, they become a weighty and perplexing problem.

As he realizes the enormous task before him he usually affects a compromise with the powers of evil. The consequence is that today we witness **CHRISTIAN CIVILIZATION** despoiling itself—a world on fire with war, vice and crime.

“Every individual should bear in mind that he was sent into the world to act a part in it.”

To fulfill this MISSION he was given a sublime combination consisting of his SPIRITUAL, MORAL, MENTAL and PHYSICAL MAKEUP. This exquisite apparatus he calls HIMSELF.

It is incumbent upon him to use this mechanism and devise ways and means to operate it in accordance with the laws of the Creator to perform his allotted work.

Man should not undertake this momentous task in an indifferent, hap-hazard manner. On the contrary he should consider it the MOST VITAL AND IMPORTANT BUSINESS OF HIS LIFE.

An aeronaut would not think of flying an aeroplane without making a special study of the intricate parts of his machine; their relation, co-operation and correlation with each other so man should make a more profound study of the *HUMAN MACHINE*, as it is infinitely more complex and infinitely more important.

It seems, however, that this GREAT STUDY of man's four-fold nature has never been undertaken because there has never been a direct plan or text book available outlining it in a plain, simple manner easily understood. Therefore, I have arranged this work on HUMAN SCIENCE to meet the crying need of the ages, initiating man into a comprehension of the makeup of his mysterious WONDERFUL BEING AND HOW TO OPERATE IT.

MY SYSTEM deals with it in a plain, workable manner. It is an invention—an apparatus, as it were—for moulding CHARACTER. It lays bare man's invisible inner nature,—especially concerning that mysterious, intangible INSTRUMENT, the HUMAN SOUL in its relation, co-operation and interchangeableness with the body and its different faculties.

While this method can greatly aid RELIGION, the THEOLOGIAN studies it in vain to find a CREED. The creed is not here, but it can be used as a powerful means to ADVANCE RELIGION.

THE SCIENTIST VIEWS it critically and fails to discover a treatise on science or numerous scientific references included within its pages—yet he must admit that the system does not conflict with science, but makes clear the perplexities and entanglements of the science of METAPHYSICS and the science of PSYCHOLOGY.

The MORALIST may feel somewhat disappointed because there is not more expatiating and sermonizing on morality—only just plain, every day facts and a plain, logical process given.

The truth concerning the REAL SELF and its motive forces are laid bare. It places in the hands of the MORALIST a great weapon of POWER for shaping HUMAN DESTINY AND TRANSFORMING EVIL INTO GOOD.

PROLOGUE

THIS METHOD IS DESIGNED FOR EDUCATIONAL INSTITUTIONS, ESPECIALLY FOR THOSE WHERE THE BIBLE HAS BEEN PROHIBITED, AND ALSO FOR ASSOCIATIONS AND THE HOME. I THEREFORE ENDEAVOR TO CONFINE THIS WORK TO STRUCTURAL ETHICS, ELIMINATING EVERYTHING IN THE SLIGHTEST DEGREE SECTARIAN.

That the people of this nation have reached a crisis in moral deterioration the well informed will not deny.

Never in the past were unrest and discomfort so fully visible. Even Religion has not been able to dissipate the nightmare that has settled down upon our civilization.

Through avarice and injustice people have been driven to crime and insanity, and this condition is daily increasing.

ALL AGREE THAT SOME REMEDY SHOULD BE FOUND TO AID RELIGION AND PHILANTHROPY IN THEIR EFFORT TO AMELIORATE THIS IMMORAL TREND OF SOCIETY.

With all the wonderful natural resources of a country like ours, with its enormous factories, mines, forests, railroads and vast sources of wealth—iron, coal, timber, valuable metals, rich soil, many of our people are still suffering from want.

In this “great, abundant storehouse” that furnishes more than enough to feed and clothe all in comfort, many are destitute.

The great “crying need” of the nation is not for more money, food and clothing than it already has, IT IS FOR MORE VIRTUE, MORE JUSTICE, MORE WISDOM, TEMPERANCE AND MERCY. IF THESE WERE IN THE ASCENDANT WE SHOULD HAVE MORE OF THE NECESSARIES OF LIFE THAN ENOUGH TO SUPPLY ALL BOUNTIFULLY.

Character in our legislators and in our people everywhere is the needed panacea for all wrongs. “The want of it is the cause that lies back of all immediate causes of distress.”

I have therefore arranged a practical method for the promotion of virtue and development of character.

This I now offer to the public, “not as a literary effort,” but as a practical system for shaping one’s life.

Elegance of diction and refinement of style have been sacrificed for the purpose of making it plain and easily understood.

Although in a measure these lessons are crude and homely, I believe they will supply the long-felt want of a practical text-book for teaching and inculcating character.

"If we ever hope to civilize our race and prevent its hopeless ruin by our unscientific methods, we must study man's complex nature more closely than we have ever done before."

An editorial in the Chicago Examiner says:

"IT IS QUALITIES THAT FIT A MAN FOR A LIFE OF USEFULNESS, NOT THE MENTAL POSSESSION OF FACTS."

"THE SCHOOL THAT BEST HELPS TO FORM CHARACTER, NOT THE ONE THAT IMPARTS THE MOST INFORMATION, IS THE COLLEGE THE FUTURE WILL DEMAND."

"IS THERE A SINGLE COLLEGE OR UNIVERSITY IN THE WORLD THAT FOCUSES ON QUALITIES?"

I

GOOD CITIZENSHIP

WHAT ARE THE EDUCATIONAL FORCES OF THIS NATION DOING FOR OUR PEOPLE?

EVERY NATION CLAIMING TO BE PROGRESSIVE SHOULD BE STEADILY BUILDING UP ITS BEST ASSETS.

THE BEST ASSETS OF A NATION ARE THE INTEGRITY AND WORTH OF ITS CITIZENS.

EACH YEAR ADVANCEMENT SHOULD BE MADE ALONG THIS LINE THROUGH A FAR-SEEING POLICY OF EDUCATION AND DEVELOPMENT THAT EXALTS THE CHARACTER AND PROMOTES THE STABILITY OF THE PEOPLE.

We might imagine each one who has the training of our Boys and Girls asking himself as he contemplates their future, "What have I accomplished during the past year and what am I now doing to promote the integrity of my pupils?

"Am I arranging affairs for the welfare of the rising generation with as much judgment solicitude and foresight as a successful business man displays in shaping matters pertaining to his financial interests?"

I BELIEVE THAT IT IS INCUMBENT UPON THOSE EMPOWERED WITH THE PRIVILEGE OF TRAINING THE YOUNG AND THUS DETERMINING TO A GREAT EXTENT THE FATE OF A NATION TO REALIZE THEIR HIGH CALLING AND CONSECRATE THEMSELVES ANEW TO THE WORK OF PROMOTING A NOBLER RACE.

What we need is to strike boldly for the nation's moral resources—if need be, batter down the wall of prejudice and feed the famished millions from the great storehouse of truth and ethical culture.

A perplexing and difficult problem in the schools has been the want of a desirable system that will meet the nation-wide demand for a practical method of character building.

Believing that we can furnish this long-felt want, we ask the privilege of laying before you, who are sincerely interested in the welfare and right education of the people, a course of lessons.

THE BIG QUESTION WE PROPOSE TO ANSWER IS, HOW CAN WE SCIENTIFICALLY ARRIVE AT THE BEST METHODS OF TRAINING FOR CITIZENSHIP?

The great educators of today put little dependence on the incidental, haphazard development of their pupils along moral lines.

"In a matter so vast and far-reaching as character we should not trust to mere chance or accident."

INSTRUCTORS realize if it were possible to obtain a working system of character building that would materially assist in procuring good results it would prove a great blessing to mankind.

It is needless to enlarge on the value of character.

Think of the advantage and blessing it would be to have text books in your possession that would aid in making model citizens of your pupils.

IN OUR SCHOOLS THERE IS A VAST FIELD NOW OVERGROWN WITH WEEDS AND TARES BECAUSE IT HAS NOT BEEN CULTIVATED.

“MORAL ACTIVITY LIKE OTHER EXERCISE BRINGS DEVELOPMENT.

THE MORAL MIND LIKE THE BODY CAN BE TRAINED.”

ANYONE WHO DEVOTES THIRTY MINUTES A DAY TO MORAL EXERCISE WILL STRENGTHEN HIS “MORAL MUSCLES.” Experience will verify this statement.

“AROUSE THE SAME SPIRIT OF ENTHUSIASM IN PROMOTING MORAL DEVELOPMENT that is manifest in a game of ball.”

Present the study of character building as a matter worth while, AS A REAL THING, not one to be ignored but one worthy to receive an honored place in the curricula of schools.

II

THE WORLD NEEDS CHARACTER
AS A PANACEA FOR ITS
MANY ILLS

IT IS ESTIMATED THAT CRIME AND CRIMINALS COST THE UNITED STATES (\$6,000,000,000) SIX BILLION DOLLARS EVERY YEAR.

The deterioration and misery in the world—its crimes, murders, robberies, horrors of war, insanity, disease, great black plague, blindness, oppression, white slavery and persecution of all kinds come directly, or indirectly, for the most part, from want of character.

If want of character does so much harm, then the acquisition of good character should do proportionately as much good.

Taking this view of the case, as a matter of simple expediency, and economy, character should receive much attention.

IT IS UNDOUBTEDLY THE RICHEST UNTILLED SOIL OF EDUCATION THAT IS NOW NEGLECTED AND OVERGROWN WITH WEEDS, WHEREAS, IF CULTIVATED, IT WOULD YIELD AN ABUNDANT HARVEST OF PRECIOUS FRUIT.

Plato says "what is honored is cultivated, and that which is dishonored is neglected."

THE WORLD TODAY IS GROANING UNDER THE WEIGHT OF FALSE IDEAS, FALSE SYSTEMS, FALSE IDEALS AND FALSE STANDARDS.

People would become better if the systems and ideals were better, but they are harnessed to them and move just as the lines are pulled.

Too much importance cannot be attached to the brain. We might compare it to a "library having many shelves" on which we may place volumes that are elevating and ennobling; or on the other hand, we may place volumes that are pernicious and debauching.

Within the brain is stored the deeds of our lives. It is the "palace of the soul" where the Recording Angel keeps account of "the deeds done in the body."

We suffer the consequence or reap the reward as the case may be. The brain is the archive of the soul.

WHAT WE THINK, DO OR SAY MAKES US WHAT WE ARE, AND HENCE, "VIRTUE IS ITS OWN REWARD."

OUR PAY IS A BRAIN PACKED WITH SUCCESS QUALITIES OR PACKED WITH FAILURE QUALITIES.

THESE WILL MANIFEST THEMSELVES IN LIFE AND BRING CORRESPONDING RESULTS.

CHARACTER

Character is the great motive power, which we might consider the dynamo-electric within the brain of the individual that controls his thoughts, feelings and actions, and distinguishes him from every one else.

CHARACTER is regarded as a matter of the greatest importance, but being invisible it is generally conceded that "it should be caught rather than taught."

Character can not be perceived with the senses. We can neither hear, see, taste, smell or feel it; hence, all we know about character is its effect.

However it would seem that the Great Creator did not intend that "a matter so vast and far-reaching should be left to mere chance or accident."

HENCE, I HAVE UNDERTAKEN IN THIS COURSE OF LESSONS TO LIFT CHARACTER OUT OF THE CHAOS OF THE INVISIBLE INTO THE REALM OF THE VISIBLE, AND MAKE IT STAND FORTH AS A LIVING OBJECTIVE REALITY SO THAT WE CAN ANALYZE, DEMONSTRATE, EXPLAIN AND TEACH IT, AND THEREBY CREATE IN THE MINDS OF PUPILS AN ENTHUSIASTIC DESIRE TO ACQUIRE A NOBLE CHARACTER.

To do this we must resort to analogy, concrete or objective methods.

Did you ever realize how enormous is the invisible force that we call character? We know how great is the power of dynamite that is used to destroy buildings, bridges, warships, etc.; but how insignificant and limited in its scope of operations it is when compared with the dynamic force which results from the brain of man, for instance, Napoleon. Napoleon terrorized all Europe, caused the destruction of cities and villages and the slaughter of many thousand lives, with all the horrors attending warfare, and is said to have changed the map of Europe—all originating within the compass of one small man's brain, which was the cause of these calamities.

Consider the dynamic force in the brains of Murat and Robespierre, who were the chief promoters of the bloody Reign of Terror in France. It was the misguided force in their brains that instigated the brutal tragedies of that period.

Contemplate the magnificent work done for the freedom and preservation of this country by our own immortal Washington—all emanating from one small brain.

Imagine the marvelous feat of Joan of Arc, a shepherd girl, leading a defeated army on to victory.

When we consider that all these wonderful deeds are but the result of brain force manifesting itself in the physical world, we may well consider brain force a dynamo of no small power. In fact it does everything that is done by humanity—the inventions, structures, architecture, science, wars, splendid works of art, etc., etc. EACH WAS CONCEIVED BY THE SELF OR EGO IN THE BRAIN OF SOME INDIVIDUAL TO WHOM IT OWES ITS EXISTENCE; AN ENGINE OF SUCH WONDERFUL POWER FOR GOOD AND SUCH OVERWHELMING POWER OF DESTRUCTION SHOULD NOT BE TRUSTED TO RUN RIOT IN A HAPHAZARD MANNER, BUT SHOULD BE MOST CAREFULLY TRAINED, DISCIPLINED, DEVELOPED AND GOVERNED.

WE MUST CONTROL THIS MARVELOUS FORCE AS WE DO THE LIGHTNING—CAGE AND CHAIN IT AS WE DO THE WILD BEASTS OF THE FOREST.

IT IS THE MOST PRECIOUS THING BELONGING TO MAN AND MAY PROVE THE MOST DISASTROUS; hence, in these lessons I propose to deal with this organ directly and analyze, educate, develop, reconstruct and make it as far as possible what we wish it to be.

Character in each particular person is as his brain force is and his brain force is as his character is, for "AS A MAN THINKETH SO IS HE."

III

AUTOGRAVURE, THE INK OF FATE

"CHARACTER," comes from the Greek word "Charasso," meaning to engrave.

"THE GREATEST THING IN THE GREATEST MAN IS CHARACTER."

"MAKE OF YOURSELF WHAT YOU WILL."

YOU CAN EXCHANGE A BAD DISPOSITION FOR A GOOD ONE, ACQUIRE VIRTUES AND DISCARD VICES.

YOU CAN EXCHANGE FAILURE QUALITIES FOR SUCCESS QUALITIES.

YOU CAN "SWAP OFF" A GLOOMY, MOROSE DISPOSITION FOR A CHEERFUL, JOYOUS NATURE. SELECT THE QUALITIES YOU WISH TO POSSESS, THEN ENGRAVE THEM WITHIN YOUR BRAIN.

One may build character by using certain instruments with as much confidence as a carpenter uses lumber in building a house.

USE THE PROPER STIMULI KNOWINGLY AND PACK YOUR BRAIN WITH SUCCESS QUALITIES FOR LIFE'S JOURNEY.

EVERY THOUGHT AND ACT IS CUMULATIVE, HENCE "YOU BUILD A CHARACTER AS A MISER BUILDS HIS FORTUNE, EVERY DAY ADDING A LITTLE."

Through analogy the science of engraving character within the brain is made clear and easily understood.

ALL WE ASK IS TO USE THE PRESCRIBED INSTRUMENTS ACCORDING TO DIRECTION.

AN EFFORT OF THE WILL IS REQUIRED.

This method is no phantasm of the brain or fine spun theory that will not work.

IT GIVES YOU THE MASTER-KEY TO CHARACTER AND TO SUCCESS.

IV

MAN A TRINITY

Before commencing our lesson, it is advisable to get a clear, well-defined understanding of man's complex being.

MAN IS A TRINITY. This trinity consists of man's TWO NATURES, namely, the GODLIKE and the ANIMAL, both of which are dominated by the EGO or SELF, WHICH IS SPIRIT.

THE SELF IS THE ALL-IMPORTANT FACTOR IN THIS TRINITY THAT DECIDES HUMAN ACTION.

The nobler faculties of the mind with CONSCIENCE constitute man's GODLIKE or HIGHER nature.

MAN'S ANIMAL or LOWER NATURE is identified with the body which is an apparatus of sensation and physical desires that have their own special faculties in the brain.

Through ages of indulgence the mad passion for bodily sensation and display has become abnormal and destructive in the human brain.

THERE IS A CONSTANT WARFARE GOING ON BETWEEN THESE GODLIKE AND ANIMAL FORCES—EACH ONE BATTLING FOR THE MASTERY, BUT IT DEVOLVES UPON THE EGO OR TRUE SELF TO MAKE THE FINAL DECISION BETWEEN THEM.

THE SCIENCE OF THE SPECIAL FUNCTIONS OF THE BRAIN

By O. S. Fowler

All truth bears upon its front unmistakable evidence of its divine origin in its philosophical consistency, fitness and beauty. Whereas, all untruth is grossly and palpably deformed
* * * The brain is not only the organ of the mind, the dome of thought, the palace of the soul, but is equally the organ of the body over which it exerts an all-potent influence for good or ill, to weaken or stimulate, to kill or make alive.

In short, the brain is the organ of the body in general and of all its organs in particular.

It sends forth those nerves which keep muscles, liver, bowels, and all the other bodily organs, in a high or low state of action; and more than all other causes invites or repels disease, prolongs or shortens life, and treats the body as its galley slave.

Hence healthy cerebral action is indispensable to bodily health.

Hence, too, we walk or work so much more easily and efficiently when we take an interest in what we do. Therefore, those who would be happy or talented must first and mainly keep their brain vigorous and healthy.

V

THE BRAIN

It would be well to now give a brief description of the brain.

Webster describes the brain as a soft mass within the skull which is the seat of sensation and perception; the understanding; intellect.

I quote the noted author, William Walker Atkinson, as giving the facts contained in the following paragraphs concerning the brain:

"The brain is composed of a peculiar substance called 'plasm' and contains an enormous number of tiny cells which are the actual elements in the production and manifestation of thought.

"These brain cells are estimated at from 500,000,000 to 2,000,000,000, according to the mental activity of the person.

* * * There are always millions of unused brain cells held as a reserve.

"The most advanced science also informs us that the brain grows additional cells to meet any demand upon it. Brain building is the development and growth of brain cells in any special region of the brain, for, as you probably know, the brain contains many regions—each region being the seat of some particular function, quality, faculty or mental activity.

"BY DEVELOPING THE BRAIN CELLS IN ANY SPECIAL REGION THE QUALITY, ACTIVITY OR FACULTY WHICH HAS THAT REGION FOR ITS SEAT IS NECESSARILY GREATLY INCREASED AND RENDERED MORE EFFECTIVE AND POWERFUL."

Students of brain function "have long since recognized the fact that brain centers or regions could be developed by proper exercises."

THE MATURED BRAIN IS THE IMPORTANT MOTIVE POWER OF THE INDIVIDUAL, AND CONTAINS MANY REGIONS (FACULTIES), EACH ONE PERFORMING SOME PARTICULAR FUNCTION OF GOVERNMENT FOR THE INDIVIDUAL.

THE BRAIN IS PERFECTLY ADAPTED TO THE PURPOSE OF SELF-GOVERNMENT as the five senses are in close proximity to it.

It is equipped with an electric apparatus or telegraph system using the nerves as telegraph wires through which communication is carried on with all parts of the body.

Let us, therefore, take the universally accepted saying, "AS A MAN THINKETH, SO IS HE," as a fundamental principle upon which to establish this SYSTEM.

What constitutes the difference between the great men of the past—the philosophers, philanthropists, statesmen, heroes, authors and generals, who are prominent in history, and the criminals and pygmies of dwarfed intellect?

The difference was in their brain-force.

What we have in our brains determines our fate. Therefore let us put the elements of success into them, remembering always that the Self or Ego is the determining factor.

Now as success is the great thing which we all desire—the object toward which all hungry eyes are turned and eager hands outstretched—and believing that we may find this important factor in the brain, IT BEHOOVES US TO INVENT OR CONTRIVE SOME WAY TO PUT INTO OUR BRAINS, AS FAR AS POSSIBLE, ALL THE ELEMENTS OF SUCCESS AND REMOVE FROM THEM ALL THE ELEMENTS OF FAILURE.

BEFORE DOING THIS, WE MUST DETERMINE WHAT ARE THE INGREDIENTS OF SUCCESS AND WHAT ARE THE INGREDIENTS OF FAILURE.

NEXT, WE MUST FIND OUT BY WHAT PROCESS THIS ALL-IMPORTANT FEAT OF CHANGING THE BRAIN MAY BE ACCOMPLISHED.

I will, therefore, figuratively speaking, endeavor to present you with the chisel and the mallet for carving out of imperfect structures the beautiful images that dwell therein.

For I believe there are definite processes that may be used with as much certainty, and are as real, in building a character, as the lumber which a carpenter uses in building a house.

I propose to make a direct attack upon the brain cells.

FOR WE HAVE REASON TO BELIEVE THAT EVERY THOUGHT PRODUCES A MOLECULAR OR ANATOMICAL CHANGE IN THE STRUCTURE OF SOME PARTICULAR PART OF THE BRAIN, WHICH CONSTITUTES A CORRESPONDING RECORD.

EXPLANATION OF BRAIN-FORCE

Brain-force is the invisible, intangible Self or Soul operating in unison with the physical brain, which the SELF uses for making inscriptions. After these inscriptions have been made in the brain and have become in a measure crystalized they in turn become a force of themselves and contend bitterly with the True Self for the mastery. This is clearly proven, when the Self or Ego determines to conquer a bad habit.

VI

THE BRAIN (QUESTIONS)

Q. How does Webster describe the brain?

A. Webster informs us that "the brain is a soft mass within the skull which is the seat of sensation and perception; the understanding; intellect."

Q. What is the brain composed of?

A. "It is composed of a peculiar substance called "plasm" and contains an enormous number of tiny cells which are the actual elements in the production and manifestation of thought."

Q. How many cells does the brain contain?

A. "The brain cells are estimated at from 500,000,000 to 2,000,000,000 according to the mental activity of the person.

Q. What does brain building consist of?

A. "Brain building consists of the development and growth of brain cells in any special region. The brain contains many regions (faculties).

Q. What is each region the seat of?

A. "Each region is the seat of some particular function, quality, faculty or mental activity.

Q. How is a quality or faculty increased and rendered more effective?

A. "The quality or faculty is increased and rendered more powerful by use.

Q. How can brain centers (faculties) be developed?

A. Students of brain function "have long since recognized the fact that brain centers or regions could be developed by proper exercises."

Q. What constitutes the motive power of the individual?

A. The Self or Ego manifesting through the medium of the brain constitutes the motive power and government of the individual.

Q. Explain how the brain is perfectly adapted for the purpose of self-government.

A. THE BRAIN EQUIPPED WITH MANY FACULTIES IS THE GREAT CENTER OF AN ELECTRIC APPARATUS OR TELEGRAPH SYSTEM WHICH USES THE NERVES AS TELEGRAPH WIRES THROUGH WHICH COMMUNICATION IS CARRIED ON WITH ALL PARTS OF THE BODY. THE FIVE SENSES ARE IN CLOSE PROXIMITY TO THE BRAIN AND ARE CONTINUALLY GIVING INFORMATION CONCERNING THE OUTSIDE WORLD.

Q. What saying embodies the fundamental principle of this method?

A. The universally accepted saying, "AS A MAN THINKETH, SO IS HE," contains the fundamental principle of this method.

Q. What constitutes the wide difference between the great men and women of the world and the criminals and pygmies of dwarfed intellect?

A. The difference was in their brain-force.

Q. What all-important office does the brain perform for the individual?

A. The brain controls our actions to a great extent and determines our success or failure.

Q. What is the great desire of all mankind?

A. Success is the great object toward which all hungry eyes are turned and eager hands outstretched.

Q. What should we endeavor to do in this case?

A. WE SHOULD THEREFORE CONTRIVE SOME WAY TO PUT INTO OUR BRAINS THE ELEMENTS OF SUCCESS AND TO ELIMINATE THE ELEMENTS OF FAILURE.

Q. What must we first determine?

A. We must first determine what are the elements of success and what are the elements of failure.

Q. Are there any definite processes that can be laid hold of for the purpose of building character?

A. There are instrumentalities that are as real to be used in the building of character as the lumber the carpenter uses in building a house.

Q. What does every thought produce?

A. Every thought produces a molecular or anatomical change in the structure of some particular region of the brain which constitutes a corresponding record.

VII.

ANALOGY BETWEEN THE BRAIN AND THE PHONOGRAPH

For the purpose of making our method of character building through the cells of the brain easily and clearly understood, I will compare the apparatus consisting of the brain, nervous system and five senses to a phonograph and phonograph record.

The phonograph and phonograph record afford us a good illustration of the aforementioned apparatus, as their operation and results are remarkably similar.

If we wish to make a phonograph record, we first procure a blank phonograph cylinder which consists of a cylinder about two inches in diameter and four inches long, covered on its sides with a super-sensitive coating of wax, then connect it with the phonograph, placing between it and the machine a certain little device which is used for making records, set the machine in operation and it will record anything that is sung or talked into the large horn.

The phonograph records consist of marks or indentations in the wax coating on the cylinder that are so small as to be scarcely visible.

However, the record containing these small marks when properly connected with the phonograph when it is in operation will reproduce whatever has been said into the horn—repeating the exact words, emphasis and intonations.

Thus, we perceive that the phonograph affords us an excellent example of the way impressions are made within the brain.

The five senses through which impressions are made in the brain may each be compared to the horn of a phonograph, for as impressions are made through the horn upon the blank cylinder so impressions are made in the brain through the horn of the five senses.

Furthermore, while the phonograph record is used to guide and control the phonograph, which repeats the exact words with all of their inflections, so the records or impressions made within our brains through the senses will reproduce at will thoughts and actions corresponding with the records made in them, and in this way, control and guide our lives.

One can inscribe anything in the brain as effectually as he can write with pen and ink upon paper.

HENCE, THE MARVELOUS POWER WITHIN OUR GRASP—TO MAKE OURSELVES OVER.

VIII

QUESTIONS ON ANALOGY BETWEEN THE BRAIN AND PHONOGRAPH

Q. To what may we compare the brain, including the nervous system and five senses?

A. WE MAY COMPARE THE BRAIN, NERVOUS SYSTEM AND FIVE SENSES TO A PHONOGRAPH AND A PHONOGRAPH RECORD.

Q. Describe the process of making a phonograph record.

A. In the first place, a phonograph blank cylinder is procured which consists of a cylinder about two inches in diameter and four inches long, covered on its sides with a super-sensitive coating of wax. Then you connect the cylinder with the machine by putting in a certain small device used for the purpose of making records, set the machine in operation and it will record anything that is sung or spoken into the large horn.

Q. Of what do these phonograph records consist?

A. They are very small marks or indentations in the wax on the cylinder that are hardly perceptible.

Q. What can these exceedingly small marks on the cylinder when connected with the phonograph produce?

A. If connected with the phonograph when it is in operation, they will repeat whatever was said into the horn.

Q. DOES THE PHONOGRAPH AFFORD AN EXCELLENT EXAMPLE OF THE WAY IMPRESSIONS ARE MADE WITHIN THE BRAIN?

A. IMPRESSIONS THAT HAVE BEEN MADE UPON THE PHONOGRAPH-CYLINDER IN THEIR ACTION PRESENT A STRIKING RESEMBLANCE TO THE ACTION OF IMPRESSIONS THAT HAVE BEEN MADE WITHIN THE BRAIN. AND ALSO HOW THESE IMPRESSIONS THAT HAVE BEEN MADE WITHIN THE BRAIN MAY IN TURN BE USED TO CONTROL THE INDIVIDUAL.

Q. Describe the further similarity between the action of the record made within the brain and the action of the record made upon the phonograph-cylinder.

A. While the phonograph record can be used to guide and control the phonograph according to the will of the operator giving the exact words and intonations, recorded thereon, so the records or impressions made within our brains can be used as we desire to guide and control our lives, producing thoughts and actions at will corresponding with the records made.

Q. Can this be demonstrated?

A. IT CAN BE DEMONSTRATED THAT WE CAN INSCRIBE IN THE BRAIN AS EFFECTUALLY AS WE CAN WRITE WITH PEN AND INK UPON PAPER, AND ALSO THAT WE CAN MAKE USE OF THESE INSCRIPTIONS WHENEVER WE DESIRE TO DO SO.

IX

DESCRIPTION OF CHART

(See Frontispiece.)

To make this method still more plain I place before you a chart.

On one side of it is a phonograph complete with phonograph cylinders.

Some of these cylinders contain phonograph records ready for use and some of them are blank cylinders ready to receive inscriptions whenever they are connected with the phonograph, and the proper arrangements are made for making records.

On the other side of the chart we have a man's head that contains the five senses.

Each of these senses may be likened, in its use, to the horn of a phonograph.

For my purpose I assume that THE MAN'S HEAD CONTAINS RECORDS ALREADY INSCRIBED WITHIN HIS BRAIN AND IT ALSO CONTAINS BLANKS IN HIS BRAIN WHERE MORE RECORDS CAN BE ENGRAVED.

The man can make records on the phonograph cylinder by talking into the horn.

The phonograph in turn can make records on the man's brain through his ear, hence, you perceive the striking analogy between them.

By making the experiment this last statement can be easily verified.

At the top of this chart we have the familiar saying, "AS A MAN THINKETH, SO IS HE."

Directly below the above I present a list of seventeen different instruments for engraving records in the brain.

Either Virtues or Vices may be inscribed in the brain by these instruments.

On the left-hand side of the chart is a list of Qualities (Vices), which produce failure.

On the right-hand side of the chart is a list of Qualities (Virtues), that produce success.

THE BRAIN THAT YOU SEE ON THIS CHART IS EQUIPPED WITH MANY FACULTIES, WHICH CONSTITUTE THE LEGISLATIVE BODY OR SEAT OF GOVERNMENT OF THE INDIVIDUAL.

THESE FACULTIES UNDER NORMAL CONDITION ARE CONTROLLED BY THE EGO OR SELF.

X

A PRACTICAL METHOD FOR
CREATING A SUCCESSFUL
LIFE

WE ALL AGREE THAT OUR MINDS SHOULD BE FILLED WITH THAT WHICH COUNTS FOR SUCCESS, AND ALL THAT PRODUCES FAILURE SHOULD BE ELIMINATED.

I DO NOT USE THE WORD SUCCESS IN ITS LIMITED OR MATERIAL SENSE; BUT IN ITS HIGHEST AND MOST COMPREHENSIVE MEANING.

FURTHERMORE I PROPOSE TO DEMONSTRATE HOW THAT WHICH IS GOOD MAY BE ACQUIRED AND THAT WHICH IS PERNICIOUS MAY BE ELIMINATED.

The question now arises, what is success?

Of course, failure is the opposite of success.

As regards success there may be much difference of opinion. One may think success means wealth, another honor, and a third a competency, or acquiring skill in some profession, art or science; nevertheless, ALL MUST AGREE THAT WHATEVER RESULTS IN WHAT IS ULTIMATELY BEST FOR THE INDIVIDUAL, IS HIS HIGHEST SUCCESS.

Now let us take the lives of those who have been successful and compare them with those who have proven failures

and see wherein they differ. For instance, Washington, Lincoln, McKinley, Florence Nightingale, Frances Willard and Gladstone stand high on the world's escutcheon of fame.

What were the dominant elements in their lives that caused them to become great? Religion, Honesty, Wisdom, Self-denial, Kindness, Courage and Perseverance, etc., were probably some of the virtues that made them great and successful.

Now let us look at those who are phenomenal failures.

We may find many of them in our jails, penitentiaries, hospitals, inebriate asylums and dens of infamy.

What brought them to this wretched condition? They, doubtless, in some way acquired some of the elements of failure, such as Infidelity, Dishonesty, Self-indulgence, Idleness, Drunkenness, Cowardice or Sensuality, etc.

By comparing these two classes, we learn what attributes lead to success and what attributes lead to failure. We shall thus be enabled to choose what is best and store our minds accordingly.

I have named some of the elements of Success and now we shall consider some of the methods for acquiring these elements.

For the purpose of being definite and plain, I have arranged two lists. ONE OF THESE LISTS CONTAINS QUALITIES WHICH PRODUCE FAILURE AND DISASTER AND THE QUALITIES IN THE OTHER LIST BRING TO THEIR POSSESSORS SUCCESS AND BLESSEDNESS.

In this way we are enabled to see clearly what is best to select, and what we should reject to make our life successful.

The lists are as follows:

THE CHARACTERISTICS THAT PRODUCE FAILURE		THE CHARACTERISTICS THAT PRODUCE SUCCESS	
Infidelity	Sadness	Godliness	Health
Dishonesty	Folly	Honesty	Self-denial
Idleness	Anger	Self-sacrifice	Cheerfulness
Hate	Greed	Wisdom	Energy
Self-indulgence	Great Fear	Love	Economy
Extravagance	Disease	Faith	Gratitude
Superstition	Revenge	Hope	Perseverance
Social Evil	Dipsomania	Patience	Decision
Cigarette Habit	Envy	Reason	Temperance
Intemperance	Rudeness	Courage	Industry
Indecision	Cruelty	Chastity	Concentration
Selfishness	Secret Vice	Truth	Mercy
Gambling	Hypocrisy	Enthusiasm	Self-control
Ingratitude	Cowardice	Kindness	Fortitude
Jealousy	Vanity	Duty	Politeness
Falsehood	Calumny	Conscien- tiousness	Joy

We have just taken a view of the virtues and the vices and we know full well which will bring the blessings of life and which will result in failure. The great question is how can we drive the failure qualities out of the mind and how can we fill the mind with desirable qualities.

In answer to these questions I place before you seventeen different instruments for creating sense memories or records whereby we may place within the brain qualities which are good or qualities which are bad.

These seventeen (17) effective measures lie within the reach of all and can be used for the purpose of filling the brain with success thoughts or failure thoughts which will result in corresponding actions.

SEVENTEEN INSTRUMENTS FOR ENGRAVING RECORDS WITHIN THE BRAIN THAT WILL SHAPE ONE'S DESTINY

Prayer	Actions
Words	Quotations
Books	Suggestion and Repetition
Songs	Ideals
Associates	Pictures
Plays	Stories
Lectures or Sermons	"Desire-Force"-Concepts
Mottoes or Ideas	"Visualization"
Allegories, Parables or Fables	

In the above seventeen ways you can make records directly within the brain and set about packing into it the list of virtues I have just mentioned with as much deliberation as you would undertake to pack a trunk; and as it is infinitely more important to pack the brain aright, it should receive much more attention.

These methods are so very simple and so easily available that you may be inclined to discard them on account of their extreme simplicity; however, before [doing so I trust you will consider their great importance and be patient as I call your attention to the particular influence which each of these instruments may have upon the mind and character. Although I have limited the aforementioned lists, I wish it fully understood that there are many more which might be added to them.

XI

QUESTIONS ON A PRACTICAL
METHOD FOR CREATING A
SUCCESSFUL LIFE

Q. Upon what do all agree with regard to success?

A. ALL AGREE THAT OUR MINDS SHOULD BE FILLED WITH THAT WHICH WILL RESULT IN SUCCESS.

Q. WHAT QUALITIES SHOULD BE ELIMINATED FROM THE BRAIN?

A. ALL THAT WILL PRODUCE FAILURE SHOULD BE EFFACED FROM THE BRAIN.

Q. What is success and what is failure?

A. Of course, failure is the opposite of success.

Q. What difference in opinion is there with regard to what constitutes success.

A. One regards great wealth as the standard of success, another great honor and a third a competency. The goal of one's ambition is to acquire skill in some art or science, or to attain eminence in some profession.

Q. In what must all agree?

A. All must agree that WHATEVER RESULTS IN WHAT IS ULTIMATELY BEST FOR THE INDIVIDUAL IS HIS HIGHEST SUCCESS.

Q. How shall we find the way to success? And how shall we avoid failure?

A. We may learn much by studying the lives of successful men and women, comparing them with those who have proven failures.

Q. What were the dominant traits in the characters of Washington, Lincoln, Florence Nightingale, Frances Willard, McKinley and Gladstone?

A. Godliness, honesty, wisdom, self-denial, kindness, courage, industry, perseverance, etc., were probably some of the virtues that procured their success.

Q. Where do we find many of those who are phenomenal failures?

A. We find them in penitentiaries, jails, hospitals; in insane asylums, dens of infamy and almshouses, etc.

Q. What brought them to this wretched condition?

A. They, doubtless, in some way, acquired elements of failure, such as infidelity, dishonesty, self-indulgence, vanity, idleness, cruelty or sensuality, etc.

Q. What can we learn by comparing these two classes of people?

A. BY CAREFULLY COMPARING THESE TWO OPPOSITE CLASSES WE CAN READILY PERCEIVE WHAT ATTRIBUTES LEAD TO SUCCESS AND WHAT ATTRIBUTES LEAD TO FAILURE.

Q. What should be done to enable us to make this matter clear and definite?

A. It is desirable to arrange two lists, one of which should contain the failure qualities which if acquired by an individual will cause him to become a failure, and the other list should contain success qualities which if acquired by the individual will insure his success.

Q. What is the object in making out these lists?

A. They are made so that the pupil may see readily what characteristics are best to select for himself, and what evils are best to avoid, and he can then map out his life accordingly.

Q. Name a list of characteristics that produce failure?

A. Infidelity, dishonesty, hatred, idleness, self-indulgence, social evil, great fear, dipsomania, disease, cigarette habit, ingratitude, selfishness, greed, cruelty, extravagance, sadness, anger, folly, superstition, secret vice, cowardice, gambling, intemperance, envy, jealousy, revenge, vanity, rudeness, cruelty and hypocrisy.

Q. Name the characteristics that produce success?

A. Godliness, honesty, wisdom, self-sacrifice, love, faith, hope, patience, courage, reason, self-control, kindness, chastity, health, energy, cheerfulness, economy, gratitude, joy, perseverance, mercy, industry, temperance, fortitude, concentration, politeness, truth, enthusiasm, decision, duty, etc.

Q. The question now arises, how can we acquire the good and discard the evil?

A. In answer to this question I place before you seventeen different instruments for engraving records in the brain, whereby you may place therein qualities that are good or qualities that are bad.

Q. Do these effective means lie within the reach of all?

A. They do, and can be used as a mallet and chisel to carve in the brain either success or failure qualities, depending on whichever one may choose.

Q. Name the seventeen instruments that can be used for inscribing anything we choose within the brain?

A. The seventeen instruments to be used for inscribing in the brain are as follows: Prayer, words, books, songs, associates, plays, lectures or sermons, actions, suggestions, quotations, repetition, ideas or mottoes, pictures, ideals, allegories, parables or fables, desire, force, concepts and visualization.

Q. Can these instruments be used to carve evil in the brain as well as good?

A. They can be used to engrave either failure or success qualities in the brain, as they are simply tools.

XII

INSTRUMENTS FOR ENGRAVING THE BRAIN

WORDS

Words are first on my list for making records in the brain. They are not simply dry husks or shells but are symbols of ideas, and whenever you utter a word the corresponding idea springs into being.

Words have been tested by different cults and have proved very effective in changing states of mind and physical condition. As for myself, by actual experience, I have found a satisfactory tonic in the three simple words, FAITH, HOPE and LOVE.

I WOULD ADVISE YOU IN THE USE OF WORDS TO TAKE THOSE OF AN OPPOSITE NATURE TO THE MALADY WITH WHICH YOU ARE AFFLICTED.

If it is weakness, take the word strong; if fear, say the word courage. If sad, repeat the word joy. If distracted with turmoil and strife, keep saying the word peace.

BOOKS

Who can describe the wonderful power and influence of books! The thoughts of the wisest men, the writings of the greatest philosophers, all of the inspiring works of the giant intellects of the world, their sublimest creations—poetry, romance, history and ideals—all come to use in books.

THROUGH THE MEDIUM OF THEM WE MAY BRING THESE EXALTED BEINGS RIGHT INTO OUR OWN HOMES AND MAKE THEM COMPANIONS OF OUR CHILDREN. If we only knew how we could select literature that would charm them into the enchanted realm of the good, the true and the beautiful.

Get from the libraries simple, interesting biographies and stories that inculcate good morals and heroic self-sacrifice that present the grandeur of a noble life.

"A book is like the magic carpet that took the traveler all over the earth."

"Your mind is made up of the books you have read, the wise or foolish talks you have heard and the thinking you have done * * * Only thought created by the book is of value to you."

Remember that books are simply instruments that may be used to destroy as well as to save. THEY MAY PROVE A DEADLY POISON TO THE MIND, AS THEY HAVE ALREADY RUINED INNUMERABLE BOYS AND GIRLS.

STORIES OF THE GREAT HEROISM AND GREAT EXPLOITS OF ROBBERS AND BANDITS INSPIRE BOYS WITH ENTHUSIASTIC ADMIRATION AND A BURNING DESIRE TO ACCOMPLISH SIMILAR FEATS OF DARING, AND LEAD THE SAME FREE WILD LIFE OF CRIME.

MANY OF THE LOVE STORIES AND ROMANCES THAT ARE NOW SO POPULAR INSPIRE THE IMAGINATION AND INFLAME THE PASSIONS, WHILE GILDED SIN ENAMOURS THE FANCY AND CORRUPTS THE SOUL.

IMMORAL TEACHERS, IN THEIR WORKS, UNDER THE GUISE OF PHILOSOPHY LOOSE THE

REINS OF MORAL AND RELIGIOUS RESTRAINT AND THUS LURE THE UNSUSPECTING FROM THE PATH OF DUTY AND RIGHT LIVING.

BEWARE OF THE POISON OF BAD BOOKS.

PLAYS

PLAYS MAY BE MADE VERY USEFUL IN ESTABLISHING CORRECT STANDARDS OF RIGHT AND WRONG. THEY ARE INTENDED AS SHAKESPEARE SAYS, "TO HOLD AS 'TWERE A MIRROR UP TO NATURE TO SHOW VICE HER OWN FORM AND VIRTUE HER OWN IMAGE."

We readily fall in love with the hero or heroine.

Imagination intoxicates the brain and we are carried away captive.

Hamlet contrived to entrap the murderer of his father through the medium of a play. He says "The play, the play's the thing wherein to catch the conscience of the King."

So, many a play has stricken a sinner a hard blow that has brought him to repentance. In the drama, we may see before us Virtue in all her pristine loveliness and Vice undisguised in all its hideousness, so that UNPREJUDICED BY PARTICIPATION, WE MAY FALL IN LOVE WITH VIRTUE AND TURN AWAY FROM VICE.

MOTTOES AND IDEAS

Emerson says, "Hitch your wagon to a star." Such a star I conceive a motto to be. It usually consists of a terse phrase or sentence which one frames to counteract some fault or weakness or for the purpose of developing some virtue, ready for use on all occasions, such as "Never be doing nothing," "Do right and fear no man." It be-

comes the director of his daily life and overcomes the weakness it is intended to correct. For instance, "Do what you don't want to do," was the motto of the Duke of Wellington who vanquished the world's greatest conquerer, Napoleon. Naturally timid and cowardly, this motto did the work of converting him into a brave general and a great commander.

Search out your own weakness and adopt the motto of a directly opposite nature that will overthrow it.

Lincoln's motto or ruling desire, although we cannot vouch for its exact wording, was embodied in the following lines: "ABRAHAM LINCOLN, HIS HAND AND PEN, HE WILL BE GOOD BUT GOD KNOWS WHEN." This was the motto the untutored, poverty-stricken little fellow set up for himself. He was even too poor to wear shoes and stockings, living in a log-cabin and sleeping on a bed of leaves; but these magic words "He will be good" were ever present with him; they were engraven in his heart and brain, spurring him on to help humanity. He thought, breathed and lived them. It was the angel spirit that took possession of his entire being, transforming an ignorant, penniless boy into one of the grandest men that ever lived.

EMERSON SAYS "IDEAS, ONLY, SAVE RACES."

ACTIONS

The great influence actions have in making an impression on the mind and consequently on the character is demonstrated in the kindergarten where children are taught to become virtuous through their plays, songs and dances. This idea originated with Plato and was reduced to practice by Froebel.

ACTION MAKES A STRONG IMPRESSION IN THE BRAIN BECAUSE BEFORE WE ACT WE THINK AND CONTINUE TO THINK EVERY TIME WE ACT, THUS ENGRAVING A STRONGER RECORD ON THE BRAIN.

"This matter is put to the test with cheering results in the kindergarten. Courage plays, justice plays, artistic, charity, laughter, friendship, sympathy and joy plays, are all designed to call into repeated action some desirable habitual state of the mind.

"The boy who learns certain gallantries in the etiquette play doffs his hat without effort. His conduct memories act spontaneously." Actors are greatly influenced by the parts they play.

ASSOCIATION

ONE OF THE MOST IMPORTANT THINGS IN LIFE AS FAR AS IMPRESSIONS UPON THE MIND ARE CONCERNED, IS ASSOCIATION.

I have been much impressed with the fact that everything in Nature is always trying to make a duplicate, to recreate another like unto itself. If nothing more it keeps making pictures of itself everywhere and in every available place.

Every blade of grass, dewdrop, pond, lake, river and ocean, have all gone into the picture making business.

The retinas of our eyes are constantly photographing our associates and their actions and THEY ARE THUS ENGRAVED UPON THE TABLET OF MEMORY TO INSPIRE CORRESPONDING ACTIONS; HENCE THE NECESSITY OF GUARDING THE CHILD AGAINST EVIL COMPANIONSHIP IS A MATTER OF GREAT IMPORTANCE.

SONGS

As for songs, much could be said of them. Someone said "if I were permitted to write the songs of a nation I would not ask to make its laws."

Great impressions may be made upon the mind through the medium of songs. Especially should the love of song be cultivated in the home. A striking illustration of the power of song is that of the Marseillaise hymn that so inspired the people of France with the spirit of revolution that it became necessary by law to prohibit its being sung.

Songs, like books, may also have a debasing influence. This is the case with lascivious songs.

QUOTATIONS

Quotations usually contain a great writer's best thoughts. His thoughts are what made him great and if memorized by the child will, as Professor Webster Edgerly says, make him great by absorption. Therefore induce children to learn useful quotations.

IDEALS

Elizabeth Towne says in the following paragraphs: "An ideal is omnipotent, provided you keep watching it; but your ideal won't do a thing for you if you don't keep your eye on him. He is like some employes, he won't work when he isn't watched.

"But watch you ideal and trust your ideal and there is nothing he will not do for you.

"Practice, Practice, Practice—You can no more learn to think ideally without practice than you can learn to play the piano without practice. Eternal vigilance in practicing

good habits of thought—Practice makes perfect in this as in other things. Set your mind on the ideal, set it and re-set it, a thousand times a day if necessary. The habit will be formed at last. Your mind will be renewed—your body transformed * * *.

“Your body being a magnet, your environment will be changed as your body changes * * *.

“His ideal held in consciousness hopefully transmutes him into a higher statement of Being. He reorganizes himself.

Attention is the door by which the ideal enters the reality. Every conscious thought is making bodily conditions. What we think upon we embody. WE ARE CHOOSING EACH MOMENT EITHER OUR HIGHEST OR SOMETHING LESS; AND OUR HIGHEST PERSISTED IN WILL CHANGE ANY DEFECT OF TEMPERAMENT.

“BEHOLD THE OMNIPOTENT POWER WHICH IS AT THY DISPOSAL.”

One of our expresidents said “A man’s life is worthless unless he has a lofty devotion to an ideal. And it is also worthless unless he strives by practical means to realize his ideal.”

I believe most great men have taken other great men for their ideals by which to shape their lives. It is possible that Washington took Alexander the Great as his military hero. Lincoln in all probability took Washington as his ideal. McKinley doubtless was inspired by the grandeur of Lincoln’s character to take him for the model of his life.

It is not exceedingly difficult to pattern one’s life after a human ideal. It is like cutting a garment by a pattern. Hence it would be well for everyone to select some noble person as his ideal.

LECTURES AND SERMONS

Lectures and sermons have often proved the turning point in a man's life.'

PICTURES

Pictures may often be used very effectively in making impressions upon the mind.

Washington Irving tells us of a remarkable instance as follows: "A gentleman took his son to see a face upon the mountain side; when the lad saw it he was deeply impressed and said, 'Father, that is the face of a NOBLE MAN.' THE BOY WAS SO CHARMED AND INFATUATED WITH THE IMAGE HE OFTEN WENT TO GAZE UPON IT. IT SEEMED TO TAKE POSSESSION OF HIS WHOLE BEING AND COMPLETELY ABSORB HIS IDENTITY, CAUSING HIM TO BECOME TRANSFORMED INTO A NOBLE MAN.

"The result was he held positions of trust and influence in the village.

"One day, a traveler came along and seeing him upon the rostrum, exclaimed, 'There! there! is the face upon the mountainside.' "

SUGGESTIONS AND REPETITION

Auto-suggestion and repetition are of great importance in building character or in changing one's habits. "TO DEVELOP NEW SENSE MEMORIES AND STRENGTHEN THEM, IT IS PLAINLY SHOWN YOU MUST REPEAT CERTAIN DECLARATIONS FOR IMPROVEMENT JUST AS YOU WENT OVER AND OVER THE MULTIPLICATION TABLE UNTIL YOU KNEW IT SUBCONSCIOUSLY. This shows why the

declarations of the Christian Scientists iterated and reiterated may be effective in creating healthy states of body and mind."

PRAYER

PRAYER MAY BE CONSIDERED INDISPENSABLE IN THE FORMATION OF CHARACTER.

It means becoming identified with the Godlike in our nature and turning against the Demoniac or animal nature, the latter being the cause of our temptations and downfall: hence THROUGH PRAYER WE BECOME MORE CLOSELY ALLIED WITH THE DIVINE, AND IN HARMONY WITH UNIVERSAL LAW.

"DESIRE—FORCE"—CONCEPTS

PROFESSOR ELMER GATES gives the following method for getting rid of the vice of SMOKING.

It may also be used as a most effectual means for changing one's nature and habits in other respects.

While it centralizes on one idea or defect, it can draw to itself the co-operation of all the other instrumentalities herein given and still maintain its one focal point of endeavor.

He says: "I may not wish to give up the vice of smoking. My will, therefore, wills me to smoke and I smoke, but if I commence to build in my brain a new series of sense memories, images, concepts, ideas, emotions, impulses, likes and dislikes, conduct memories, and so on, which are not favorable to smoking and keep these mentations active daily until the new structures become dominant, then I will no longer wish to smoke and I will quit."

Either Love or Hatred may be engendered by building into the brain Concepts of Love or Concepts of Hate.

The lover wonders why he continues to love the girl, who has proven false to him, even against his will. It is simply because he has built into his brain a series of "Sense-memories," images and concepts idealizing the object of his affection, that still demand recognition.

VERY GREAT IMPORTANCE should be attached to this method as it is all inclusive for it can bring, as it were, the whole artillery of the aforementioned forces into action to accomplish the object desired.

ALLEGORIES, PARABLES OR FABLES

Although slightly differing, the above might all be classed as Allegories.

An Allegory, according to Webster, "is a figurative sentence or discourse in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view and we are left to collect the intention of the writer or speaker by the resemblance of the secondary to the primary subject."

This method has frequently been used in the Bible and has proven AN EXCELLENT MEANS OF EXEMPLIFYING GREAT TRUTHS.

"VISUALIZATION"

The great author, William Walker Atkinson, gives directions for visualization as follows:

"Before you can draw to you the material for building up the things or conditions you desire you must form a clear mental image of just what you want to materialize, and before you can make this mental image you must realize mentally just exactly what you do desire, and the process

of this is called Visualization. That is, to build up a mental matrix or mould little by little until you have it before you clearly * * * * * then you must hold this mental image before you constantly regarding it not as a mere imagination, but as a something real which you have created in your mind."

Mr. Atkinson also prescribes the following practical plan for attainment, viz., "THE THREEFOLD METHOD—AUTO-SUGGESTION, VISUALIZATION AND ACTING-OUT-THE-PART * * * * * CULTIVATE THE OUTWARD ACTION AND DEMEANOR OF THE MAN WHO HAS 'ARRIVED.'"

XIII

THE SCIENCE OF BRAIN GROWTH

THE POWER AND STRENGTH OF ANY FACULTY OF THE BRAIN CAN BE DEVELOPED THROUGH USE. THIS WE SEE EXEMPLIFIED IN MANY WAYS AS IT ACCORDS WITH OUR GENERAL EXPERIENCE.

With regard to the purely physical, we see how strong and greatly enlarged the muscles of the athlete and the muscles of the blacksmith's arm become through use.

Although we witness the results which proceed from action and also from thought and that development always follows use, still it is desirable to have the substantial proof that a corresponding change actually does take place in the material brain as the result of thought.

Professor Elmer Gates has furnished this very important proof, which he demonstrated by dissecting the physical or material brain, that thought changes the brain structures.

"This test he made with a number of puppies that were born at the same time, but were subjected to dissimilar treatment, resulting in a greatly differing structure of their brains.

"A number were put in a dark room from the moment of their birth and were not permitted to see a ray of light.

"Another group were permitted to live as dogs usually do.

"A third set were given most extraordinary training in using their seeing faculties. At the age of nine months all the puppies were chloroformed.

"The first group that had never used their seeing faculties showed an undeveloped cortex in the seeing area of the brain.

"The second group that led regular dog lives had a number of cells developed; the educated dogs had not only a larger number of brain cells but the cells themselves were more highly developed and more complex in their internal structure and chemical composition.

"Indeed they had a greater number of brain cells than any dogs of the breed ever possessed. He, therefore, arrived at the conclusion that every thought of a definite nature creates a molecular or anatomical change in the structure of the brain."

THIS CHANGE OF STRUCTURE CONSTITUTES THE REGISTRATION OF THE THOUGHT.

I came to the conclusion long ago that the above fact embodied the basic or underlying principle of the different cults, such as "Christian Science" and the "New Thought," etc.

By repeating over and over again declarations of health, as these cults do, they become recorded within the brain and operate the human being accordingly, the result being a healthier condition.

This may be made to apply to moral conditions as well.

IT IS AN IMPORTANT THING TO KNOW THAT BRAIN BUILDING MEANS CHARACTER BUILDING SO THAT IN OUR EFFORT TO BUILD CHARACTER WE CAN MAKE A DIRECT ATTACK UPON THE BRAIN CELLS. This knowledge enables us to develop desirable qualities in the individual by the use of artificial or outside means. For instance, we may change ourselves by first using the instruments already mentioned which

change the physical brain in accordance with the instrument used.

Professor Gates gives the following method for getting rid of the vice of smoking:

He says "I may not wish to give up the vice of smoking. My will therefore wills me to smoke, and I smoke, but if I commence to build in my brain a new series of sense memories, images, concepts, ideas, emotions, impulses, likes and dislikes, conduct memories and so on which are not favorable to smoking and keep these mentations active daily until the new structures become dominant, then I will no longer wish to smoke, and I will quit."

Whenever a thought arouses a certain faculty, electricity and blood force are drawn to that faculty; action occurs and new cells are formed; consequently, it becomes enlarged and the more active it becomes the more it grows, and this growth in turn stimulates action.

DUE IMPORTANCE SHOULD BE ATTACHED TO THESE FACTS, AS WE MAY APPLY THEM IN THE TRAINING OF OURSELVES AND OUR CHILDREN.

I will now proceed to take different qualities and endeavor to show how they may be developed, in other words, add little by little to their growth.

One may be inclined to think this is too much trouble, hat it is not worth while.

Is it not worth while that one should become a noble, glorious human being or, on the other hand, run the risk of becoming a trifling, dissipated creature, thief or drunkard?

CHARACTER IS WORTH MORE TO US AND OUR CHILDREN THAN ANYTHING ELSE IN ALL THE WORLD.

GOOD CHARACTER MEANS BLESSEDNESS AND
ULTIMATE SUCCESS—AND I MAINTAIN IT DE-
PENDS GREATLY UPON WHAT IS IN THE BRAIN.

I believe by taking up actual formulas of training
some particular characteristics I shall make myself more
fully understood.

XIV

THE SCIENCE OF BRAIN GROWTH (QUESTIONS)

Q. How can we develop any faculty of the brain?

A. THE POWER AND STRENGTH OF ANY FACULTY OF THE BRAIN CAN BE DEVELOPED BY USING IT.

Q. How does use affect the purely physical?

A. The muscles of the blacksmith's arm and the muscles of the athlete become very strong and large through use.

Q. Is it desirable that we should know that a change takes place in the physical brain as a direct result of thought?

A. It is necessary for the purpose of creating this science that we should have substantial proof that an anatomical or structural change actually does take place in the brain as a direct result of thought.

Q. How did Professor Elmer Gates obtain this important knowledge?

A. He proved by dissecting the brains of dogs that thought changes the brain structures.

Q. What particular test did he make with puppies?

A. This test he made with a certain number of puppies that were born at the same time and were subjected to different training; a number were put in a dark room from the moment of their birth and were not permitted to see a ray of light; another group were permitted to live as dogs usually do; a third set were given most extraordinary training

in using their seeing faculties. At the age of nine months all the puppies were chloroformed. The first group that had never used the seeing function showed an undeveloped cortex in the seeing area of the brain; the second group that led regular dog lives had a number of cells developed.

The educated dogs had not only a larger number of brain cells, but the cells themselves were more highly developed and more complex in their internal structure and chemical composition.

Indeed, they had a greater number of brain cells than any dogs of the breed ever possessed.

Q. What does Professor Gates say concerning his experiments?

A. Professor Gates says, "My experiments demonstrate that every definite mental experience produces a definite anatomical or molecular structure in some particular or definite part of the brain."

Q. What should we call this change of structure?

A. This change of structure constitutes the record in the brain made by thought.

Q. What are the basic or underlying principles of different cults such as Christian Science and the New Thought?

A. Their followers make records on the brain unconsciously by repeating over and over again declarations of health; these declarations through the process of repetition become deeply engraved in the brain, and operate the human being accordingly, the result being health.

Q. Can records applying to moral and mental states be made in the same manner?

A. RECORDS APPLYING TO MORALS OR MENTAL CHARACTERISTICS MAY BE MADE BY

REPETITION OR BY USING ANY OF THE OTHER SEVENTEEN INSTRUMENTALITIES.

Q. Why is it important to know that brain-building means character building?

A. It is important to know that brain-building means character building because in our effort to build character we may then appeal directly to the brain.

Q. How can we apply this knowledge advantageously?

A. This knowledge enables us to develop desirable qualities in the individual through the use of outside means.

Q. How can this be done?

A. We may proceed to change ourselves or children by first changing the physical brain through any of the seventeen methods already given which may be used for making records on the brain?

Q. Now what happens when a thought occurs?

A. WHEN A THOUGHT OCCURS IT AROUSES THE FACULTY TO WHICH THAT THOUGHT BELONGS—ACTION TAKES PLACE AND NEW CELLS ARE FORMED, CONSEQUENTLY IT BECOMES ENLARGED. THE MORE ACTIVE IT BECOMES, THE MORE IT GROWS AND THIS GROWTH IN TURN STIMULATES ACTION.

Q. If we wish to diminish an undesirable trait and deplete its action, how should we proceed?

A. If we wish to lessen or deplete a faculty whose excessive action causes a vice or is harmful, WE MUST DO IT BY CULTIVATING THE VIRTUE TO GREAT EXCESS WHICH IS DIRECTLY OPPOSED TO THE VICE THAT WE WISH TO ERADICATE, BECAUSE THE VICE HAS ALREADY BEEN ROOTED AND GROUNDED. CONSEQUENTLY, IT MUST BE STARVED OUT.

Q. According to biology what happens to the unused organ?

A. It is an axiom in biology that the unused organ must die.

Q. State an important fact that applies in the training of the mind.

A. BRIEFLY STATED, ENTHUSIASTIC THOUGHT STIMULATES A FACULTY AND THEREBY ATTRACTS THE ELECTRICITY AND BLOOD FORCE TO IT, AND AS ITS DEMAND FOR ACTION IS SO GREAT IT ROBS THE OPPOSED FACULTY OF ELECTRICITY AND BLOOD FORCE, CAUSING IT TO REMAIN DORMANT.

Q. How, then, would you undertake to develop a virtue and destroy a vice?

A. By over-stimulating the virtue and by never calling the vice into action, you destroy the vice.

Q. For example, how may the spirit of hatred be supplanted by the spirit of love?

A. This may be done by building in the brain "a new series of sense memories, concepts, ideas, emotions, impulses, likes and dislikes, conduct memories, and so on, which are favorable to love, and keep these mentations active daily until the new structures become dominant," then you will cease to hate and learn to love.

IN THIS WAY YOU MAY EXCHANGE VICIOUS PROPENSITIES FOR GOOD ONES.

XV

PRACTICAL SUGGESTIONS FOR CHANGING ONE'S NATURE

First, I will take an individual who is very antagonistic—a natural born hater, filled with distrust and bitterness, nevertheless honest and kindhearted, having the loftiest aspirations, although believing that every one is his enemy.

Through bitter experience he has come to fully realize his great fault which is probably owing to the unfortunate circumstances under which he was born. He knows that it is the bane of his existence which has robbed him of his peace of mind, produced ill-health, closed the doors of friendship, placed between him and humanity an impassable barrier so that he stands isolated—a pariah among men.

WHAT IS HE TO DO TO DESTROY THIS EVIL IN HIS NATURE THAT HAS CURSED HIS LIFE? HE SHOULD PURSUE THE LAW OF OPPOSITES. THE OPPOSITE OF HATE AND DISTRUST IS LOVE AND FAITH.

To get rid of hate one must be diligently and untiringly cultivating the spirit of love in every possible way, and banish from the heart all feelings of malice and revenge.

If we expect to destroy a vice by cultivating a virtue we must cultivate the virtue to excess by keeping ourselves constantly filled with love, the propensity to hate then becomes atrophied as THE UNUSED ORGAN MUST DIE.

By love I do not mean the love that exists between the sexes, but the all-pervading spirit of kindness, charity and benevolence. Words are symbols, so let us begin by saying the word "love" which suggests the concept of love and arouses it into a state of activity. Repeat over and over the words, FAITH, HOPE AND LOVE, AND STRANGE TO SAY, THEY WILL ACT LIKE A CHARM, REVIVIFYING THE POOR HEART THAT HAS BEEN SHRUNKEN AND SHRIVELED BY THE BITTERNESS OF HATRED AND DISTRUST.

Then not only learn but practice quotations on this subject such as "Help whoever, whenever you can, Man forever needs aid from man; Let no day die in the West, That thou hast not comforted some sad breast."

Read Drummond's "Greatest Thing in The World," wherein he makes plain why love is the "SUMMUM BONUM of all things." Then sing beautiful songs of love such as "I CLOTHE MYSELF AROUND WITH INFINITE LOVE—WITH INFINITE LOVE AND WISDOM."

Memorize the thirteenth chapter of Corinthians on charity. Imagine yourself love personified. Elizabeth Towne in substance says,—"The sun daily furnishes the world with light and heat, force and strength and as we are rejuvenated, electrified, strengthened and helped to be healthier and better so we should regard ourselves each as individual suns helping and blessing every one with whom we come in contact." Do not hunt for faults in others, but dwell lovingly upon their virtues.

EACH DAY THINK OF SOME WAY TO HELP THOSE AROUND YOU; GIVE SMILES, A KIND AND ENCOURAGING WORD, A FLOWER, ANYTHING

HOWEVER TRIFLING THAT WILL MANIFEST THE SPIRIT OF KINDNESS. 'LOVE IS THE LAW OF LIBERTY,' LOVE IS THE LAW OF LIFE, HEALTH AND HAPPINESS. BLESS THEM THAT CURSE you, do good to them that spitefully use you. Surround yourself with an aura of love, let your tones be loving tones, let your countenance be permeated by the glow of a loving soul. All these things will arouse the like forces, sending them to the faculty of benevolence—creating between you and humanity a bond of sympathy, bringing love and friends.

BUT ABOVE ALL THINGS IF ONE THOUGHT OF HATRED TAKES POSSESSION OF YOU DO NOT LET IT REMAIN, BUT INSTANTLY, DRIVE IT OUT WITH CONCEPTS OF LOVE.

I make the above suggestions indicating the general trend.

I will now consider Combativeness, remembering that every time you make a strong suggestion of combativeness whether by action or by words, you send the electricity and blood force to the combative faculty of the brain which creates therein both action and growth.

A distinguished man in this country who is now noted for his pugilistic tendencies at one time discovered that he was deficient in combativeness, and so he set about cultivating it. One of the things which he did was to take boxing lessons; another ordeal which he underwent was to become a cowboy, where he had not only to contend with those around him but with his own nature, as he had not been accustomed to hardships.

We may have little admiration or charity for the boy who fights. STILL TO BECOME A HERO IN THIS

WORLD IT IS NECESSARY FOR ONE TO HAVE A DEGREE OF COMBATIVENESS. FOR IN THE FIRST PLACE HE MUST FIGHT THE EVIL FORCES WITHIN HIMSELF AND CONQUER THEM, AND THEN HE MUST FIGHT FOR PRINCIPLE AND THE WELFARE OF OTHERS. I think a good motto for one who would build up a spirit of combativeness is the one that the great Duke of Wellington adopted. Lacking in courage, he took as his motto, "DO WHAT YOU DON'T WANT TO DO." Anyone adopting this motto will find he always has plenty of fight with himself on hand. But, if he succeeds, he will have achieved life's greatest victory—SELF-CONQUEST.

Another way to enlarge this faculty is to argue and debate.

Learn stanzas such as the following—"In the world's broad field of battle, in the bivouac of life, be not like dumb driven cattle, be a hero in the strife." "DARE TO DO RIGHT, DARE TO BE TRUE." "DO RIGHT AND FEAR NO MAN."

I know a young man who for the purpose of cultivating the spirit of combativeness accompanied his work when cutting hedge or driving fence-posts with the thought, "I am fighting, I am conquering, etc."

While a contentious person is not very pleasant, still a good degree of resistance in the mental make-up is requisite as it is an engine of force, and properly guided and restrained, produces a strong character.

Now suppose your child is gloomy or sad. Some children are born with a mental bias which inclines them to weep continually. To cure this morbid spirit, joy and gladness should be cultivated to excess. Teach them to repeat

the word joy, it being the symbol of the joyous spirit, and when repeated touches the joy center of the brain which responds to the words "joy" and "gladness."

Encourage them to laugh and be gay. Show them that you admire joyous people and in this way inspire them to become joyous. Have them learn little quotations such as "A MERRY HEART DOETH GOOD LIKE A MEDICINE," "MIRTH IS GOD'S MEDICINE." CHAVASSE SAYS, "WE OUGHT TO BEGIN WITH THE BABIES AND TRAIN THEM IN HABITS OF MIRTH." "ALL THE RUST OF LIFE OUGHT TO BE RUBBED OFF BY THE OIL OF MIRTH." "LAUGH AND THE WORLD LAUGHS WITH YOU, WEEP, AND YOU WEEP ALONE."

It is said "humor was Lincoln's life-preserver" and surely it may be ours as well.

Here is a piquant bit of humor that defies misfortune. "Fate served me meanly but I looked at her and laughed. Along came Joy and paused beside me where I sat, saying: 'I came to see what you were laughing at.'"

"Look for goodness, look for gladness. You will meet them all the while; if you turn a smiling visage to the glass you meet a smile." "Smile awhile, and while you smile, another smiles, and soon there's miles and miles of smiles, and life's worth while because you smile."

In the preceding lines I have taken the liberty of using a number of choice quotations from different authors that appear in Orison Swett Marden's book entitled, "Cheerfulness as a Life Power." He tells about a lady who kept a "Pleasure Book" in which she recorded every trifling thing that gave her pleasure. I would advise you if inclined to despondency to procure a dainty book of this kind and

carry it in your purse or on your chain to be used not only for writing, but as a charm or talisman of success.

TAKE AS YOUR MOTTO, "I HAVE FUN FROM MORNING TILL NIGHT." PRACTICE LAUGHTER AS MUCH AS POSSIBLE. THERE IS NOTHING MORE REJUVENATING. FINALLY, IMAGINE YOURSELF A HAPPY JOYOUS CREATURE. KEEP IT UP UNTIL IT IS FULLY PHOTOGRAPHED WITHIN THE BRAIN, AND THEN YOUR LIFE WILL DEVELOP ACCORDINGLY.

We will now suppose one has the misfortune to have a child who is inclined to be dishonest. Perhaps this almost breaks the mother's heart, for she knows full well the great calamity that this defect entails upon the future of the child. In this case I would advise the mother to CULTIVATE AN ENTHUSIASTIC ADMIRATION FOR HONESTY AND HONEST PEOPLE WHICH WILL UNCONSCIOUSLY MANIFEST ITSELF AND INSPIRE THE CHILD WITH THE SAME ADMIRATION, PROVIDED SHE HERSELF BE HONEST.

Read books aloud, telling of the grandeur, heroism and reward of honesty and also the sad fate of those who are dishonest, and are now disgraced, languishing in prison, caged like savage beasts. Procure mottoes such as "AN HONEST MAN IS THE NOBLEST WORK OF GOD," etc.

XVI

RECAPITULATION

I will now review the fundamental principles of this SYSTEM.

FIRST. The brain along with its equipment of five senses and nervous system in its action closely resembles a phonograph and phonograph record.

SECOND. Through the horn of the five senses the SELF may engrave any thought in the brain.

THIRD. Every thought produces an anatomical or structural change in the brain. This structural change constitutes a record.

FOURTH. We are, for the most part, as our brains are. What we think, do or say, as a rule, depends upon them.

FIFTH. The brain being an exceedingly exquisite piece of mechanism receives impressions of what we think and whatever is perceived through the senses that interests us.

SIXTH. YOU MAY INSCRIBE ANYTHING IN THE BRAIN AS EFFECTUALLY AS YOU CAN WRITE WITH PEN AND INK UPON PAPER.

SEVENTH. Records are made in the brain by establishing sense memories which consist of anatomical or structural changes in the brain.

EIGHTH. These may present the appearance of infinitesimal creases or indentations made in the brain, possibly somewhat similar to those made on a phonograph record.

NINTH. After these records have been made they can be used at will to control the mind, disposition and character of the individual as a phonograph record may be used to guide the phonograph.

TENTH. SEVENTEEN different instruments can be satisfactorily used for engraving in the brain any of the thirty virtues or thirty vices in the lists that have already been given.

ELEVENTH. The **SEVENTEEN INSTRUMENTS** for making records in the brain are books, songs, associates, plays, lectures or sermons, mottoes or ideas, actions, quotations, repetition, ideals, pictures, prayer, stories, allegories, parables or fables, desire-force-concepts and visualization, etc.

TWELFTH. THE THIRTY VIRTUES (SUCCESS, QUALITIES) are godliness, honesty, self-sacrifice, love, truth, wisdom, faith, hope, industry, patience, reason, courage, fortitude, chastity, joy, kindness, duty, self-denial, cheerfulness, energy, economy, gratitude, politeness, perseverance, justice, temperance, punctuality, mercy, decision, and self-control, etc.

THIRTEENTH. THE THIRTY VICES (FAILURE QUALITIES) are as follows: Infidelity, dishonesty, idleness, hate, self-indulgence, extravagance, superstition, vanity, sensuality, cigarette habit, intemperance, selfishness, dipsomania, ingratitude, jealousy, falsehood, sadness, folly, anger, cowardice, avarice, great fear, revenge, despair, envy, rudeness, cruelty, gambling, social evil, secret vice and hypocrisy.

FOURTEENTH. When records have once been made in the brain they are then ready for use. The Self or Ego is the operator that selects the record that shall be called

into action. In like manner the operator of a phonograph selects from among his store of records the one that he will operate.

FIFTEENTH. HENCE, YOU CAN MAKE YOURSELF OVER AND CHANGE YOUR WHOLE NATURE THROUGH A KNOWLEDGE AND PRACTICAL APPLICATION OF THIS METHOD.

SIXTEENTH. THAT OUR BRAIN SHOULD CONTAIN ONLY SUCCESS QUALITIES IS A MATTER WHICH SHOULD CONCERN EACH ONE OF US MORE THAN ANYTHING ELSE.

SEVENTEETH. OUR CHARACTER IS DETERMINED BY WHAT IS INHERENT IN THE BRAIN ALONG WITH WHAT IS PUT INTO IT MINUS WHAT WE ELIMINATE FROM IT.

EIGHTEENTH. YOU CAN PROCEED TO PACK YOUR BRAIN AS DELIBERATELY AS YOU WOULD PACK YOUR TRUNK IF YOU WERE GOING TO EUROPE.

NINETEENTH. To do this satisfactorily you should make out an inventory of all the qualities that will be required on your life's journey.

TWENTIETH. NOTHING OF IMPORTANCE CAN BE DONE SUCCESSFULLY WITHOUT PLANNING. To build a cathedral, a school house or a residence, an architect should be employed to plan and work out the design. To make a satisfactory garment a pattern must be obtained.

TWENTY-FIRST. Hence, as character is of infinitely more importance than any of the aforementioned, YOU SHOULD MAP OUT YOUR IDEA OF THE KIND OF INDIVIDUAL YOU WISH TO BECOME, SELECT THE DIFFERENT ATTRIBUTES YOU WISH TO PUT INTO

YOUR CHARACTER AND PROCEED TO PACK THEM INTO YOUR BRAIN.

TWENTY-SECOND. As certain qualities of mind are detrimental and contain elements of failure you should proceed to unpack or eliminate them from the brain as you would take out offensive or undesirable goods from a trunk.

TWENTY-THIRD. Use builds brain structure as the use of the arm builds muscle structure. Professor Gates says: "To develop new sense memories and strengthen them it is plainly shown you must repeat certain declarations for improvement just as you went over the multiplication table until you knew it subconsciously."

TWENTY-FOURTH. It is an axiom in biology that the unused organ must die, and this principle applies to the different faculties of the brain as well as to the rest of the body.

TWENTY-FIFTH. THE WAY TO ERADICATE A VICE (FAILURE QUALITY) IS TO LET IT LIE DORMANT WHILE YOU CULTIVATE THE VIRTUE INTENSIVELY WHICH IS DIRECTLY OPPOSED TO THE VICIOUS PROPENSITY THAT YOU WISH TO DESTROY.

TWENTY-SIXTH. The virtue which is to eliminate a vice or evil must not only be of an opposite nature but must be cultivated to **GREAT EXCESS**, because the vice has already been growing until it has a strong foothold. You must therefore **GREATLY AROUSE** the virtue so as to attract the electricity and blood force to it and in this way rob or deplete the vicious propensity causing it to become atrophied.

TWENTY-SEVENTH. Diligently guard those influences that produce strong impressions upon the mind.

They may be regarded as the "INK OF FATE" with which you may inscribe upon the brain "THE SEAL OF YOUR DESTINY."

TWENTY-EIGHTH. Think seriously then of the powerful force for good or for evil within your grasp. Be ever earnestly studying and selecting the means that will bring only the success elements of character and equally vigilant in warding off the destroying influences. In this way you will secure for yourself a brain that will prove to you A GUERDON OF SUCCESS.

XVII

QUESTIONS ON RECAPITULATION

FIRST Q. What does the brain in its action closely resemble?

A. The brain in its action, along with its equipment of five senses and nervous system, closely resembles a phonograph and phonograph record.

SECOND Q. How can one engrave thought in the brain?

A. The SELF can engrave thought in the brain through the horn of the five senses, or by thinking, alone.

THIRD Q. Does every thought produce a structural change in the brain?

A. Every thought produces an anatomical or structural change in the brain. This structural change constitutes a record.

FOURTH Q. What determines what we are?

A. WE ARE AS A RULE AS OUR BRAINS ARE. WHAT WE THINK, DO, OR SAY TO A GREAT EXTENT DEPENDS UPON THEM.

FIFTH Q. Is the brain easily impressed with what we think or perceive?

A. The brain being an exceedingly exquisite piece of mechanism, receives impressions of what we think and of whatever is perceived through the senses.

SIXTH Q. Can you inscribe in the brain anything you desire?

A. You can inscribe in the brain as effectually as you can write with pen and ink upon paper.

SEVENTH Q. How are records made in the brain?

A. Records are made in the brain by establishing sense memories which consist of anatomical or structural changes in the brain made through the medium of any of the five senses, and through thought.

EIGHTH Q. What is the general appearance of these records?

A. They possibly present the appearance of infinitesimal creases or indentations made in the brain, somewhat similar to those on a phonograph record.

NINTH Q. Can these records be used to control your mind and character?

A. AFTER THESE RECORDS HAVE BEEN MADE THEY CAN BE USED AT WILL TO CONTROL YOUR DISPOSITION AND CHARACTER AS A PHONOGRAPH RECORD MAY BE USED TO GUIDE A PHONOGRAPH.

TENTH Q. How many different instrumentalities are presented on the chart that can be used satisfactorily to engrave qualities in the brain?

A. SEVENTEEN OF THE MOST PRACTICAL INSTRUMENTALITIES FOR MAKING RECORDS IN THE BRAIN ARE PRESENTED ON THE ACCOMPANING CHART.

ELEVENTH. Q. Name them.

A. THEY ARE AS FOLLOWS:

Prayer	Actions
Books	Quotations
Songs	Repetition
Words	Ideals
Associates	Pictures
Plays	Stories
Lectures or Sermons	Desire-Force-Concepts
Mottoes or Ideas	Visualization
Allegories, Parables or Fables	

TWELFTH Q. Name the thirty virtues (success qualities) on this chart, that are desirable traits of character to be registered in the brain.

A. The thirty virtues referred to are as follows:

Godliness	Health	Self-denial
Honesty	Energy	Self-sacrifice
Wisdom	Love	Economy
Faith	Hope	Gratitude
Patience	Mercy	Perseverance
Reason	Temperance	Courage
Chastity	Conscientiousness	Punctuality
Truth	Joy	Self-control
Kindness	Fortitude	Politeness
Duty	Industry	Cheerfulness

THIRTEENTH. Q. NAME THE THIRTY VICES (FAILURE QUALITIES) THAT ARE MENTIONED ON THE CHART.

A. The thirty vices referred to are as follows:

Dishonesty	Infidelity	Falsehood
Avarice	Sadness	Self-indulgence
Hate	Anger	Idleness
Folly	Great Fear	Extravagance
Disease	Sensuality	Superstition
Revenge	Cigarette Habit	Dipsomania
Envy	Rudeness	Intemperance
Indecision	Cruelty	Selfishness
Gambling	Secret Vice	Ingratitude
Jealousy	Social Evil	Cowardice
Vanity	Calumny	Hypocrisy

FOURTEENTH Q. After a record has been made in the brain what determines how it shall be used?

A. After a record has once been engraved in the brain the EGO or SELF calls it into action whenever it pleases.

FIFTEENTH Q. How can you make yourself over and change your nature?

A. You can make yourself over and change your nature through a knowledge and practical application of this method.

SIXTEENTH Q. What matter should concern each one of us more than anything else?

A. It should be a subject of the gravest concern to every one to have his mind contain success qualities only.

SEVENTEETH Q. What determines your character?

A. CHARACTER IS DETERMINED BY WHAT IS INHERENT IN THE BRAIN ALONG WITH WHAT IS PUT INTO IT MINUS WHAT IS ELIMINATED FROM IT.

EIGHTEENTH Q. Can you proceed to pack your brain in a deliberate manner?

A. You can proceed to pack you brain with as great assurance and deliberation as you would pack a trunk if you were going to Europe.

NINETEENTH Q. What should be the first step towards accomplishing this in a satisfactory manner?

A. To be able to do this in a satisfactory manner **YOU SHOULD MAKE OUT AN INVENTORY OF ALL THE QUALITIES THAT WILL BE REQUIRED ON YOUR LIFE'S JOURNEY.**

TWENTIETH Q. Can anything of importance be done without planning?

A. **NOTHING OF IMPORTANCE CAN BE DONE SUCCESSFULLY WITHOUT PLANNING.** To make a satisfactory garment a pattern must be procured.

TWENTY-FIRST Q. Should you map out your idea of the kind of individual you wish to become?

A. YOU SHOULD MAP OUT YOUR IDEA OF THE KIND OF PERSON YOU WISH TO BECOME, SELECT THE DIFFERENT ATTRIBUTES YOU WISH TO POSSESS, AND PROCEED TO PACK THEM INTO THE BRAIN.

TWENTY-SECOND Q. Should you proceed to unpack or eliminate detrimental or failure qualities from the brain?

A. As certain qualities of the mind are detrimental YOU SHOULD PROCEED TO UNPACK OR ELIMINATE THEM FROM THE BRAIN AS YOU WOULD TAKE OUT OFFENSIVE OR WORTHLESS GOODS FROM A TRUNK.

TWENTY-THIRD Q. How can you build brain structures and develop sense memories?

A. Through use you can build brain structures, as the use of the arm builds muscle structure. Professor Gates says "To develop new sense memories and strengthen them you must repeat certain declarations for improvement, just as you went over the multiplication table until you knew it subconsciously."

TWENTY-FOURTH Q. What axiom in biology applies to the unused organ?

A. IT IS AN AXIOM IN BIOLOGY THAT THE UNUSED ORGAN MUST DIE AND THIS PRINCIPLE APPLIES TO THE DIFFERENT FACULTIES OF THE BRAIN AS WELL AS TO THE REST OF THE BODY.

TWENTY-FIFTH. Q. How can you eradicate a vice (failure quality)?

A. To eradicate a vice let it remain unused while you cultivate the virtue intensively which is directly opposed to the vicious propensity that you wish to destroy.

TWENTY-SIXTH Q. Why must you cultivate the virtue excessively that is to eliminate a particular vice?

A. Because the vice has already a strong foothold you must therefore GREATLY AROUSE THE VIRTUE SO AS TO ATTRACT THE ELECTRICITY AND BLOOD FORCE TO IT. IN THIS WAY YOU ROB OR DEplete THE VICIOUS PROPENSITY, CAUSING IT TO BECOME ATROPHIED.

TWENTY-SEVENTH Q. Why should you diligently guard those influences that produce strong impressions upon your mind?

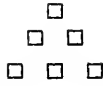
A. Those influences that produce strong impressions upon the mind should be carefully guarded, because they are the "INK OF FATE" with which you inscribe within the brain the "SEAL OF DESTINY."

TWENTY-EIGHTH Q. Does this method place within your hands a powerful force for good or evil?

A. This method gives a practical process for acquiring virtues and discarding vices.

TWENTY-NINTH Q. How can you secure for yourself a guerdon of success?

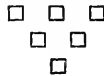
A. BY DILIGENTLY SELECTING AND STORING ONLY THE SUCCESS QUALITIES WITHIN YOUR BRAIN YOU WILL SECURE FOR YOURSELF A GUERDON OF SUCCESS.



SUCCESS

By Henry Victor Morgan.

I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
And scorns vain custom's outgrown laws,
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself as man alone
As good as king upon a throne;
Who battling 'gainst each seeming wrong
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—HE IS SUCCESS.





Man's Dual Nature

Science of

Character Building

*Through Analogy, Concrete and
Objective Methods*

By

ALICE SHELLABARGER HALL



VOL. II

“Man's body is at once his burden and temptation, which he drags after him and yields to.”—*Victor Hugo*.

“They do not dare to take the snake of the lower self in a steady grasp and conquer it, so becoming divine, but prefer to go on fretting through divers experiences, suffering blows from the opposite forces.”
—“*The Illumined Way*.”



PRESERVE YOUR BODY, IT IS THE ONLY INSTRUMENT GOD HAS GIVEN YOU WITH WHICH TO PERFORM YOUR MISSION IN LIFE.

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ALICE SHELLABARGER HALL

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Animal Nature



He That Ruleth His
Own Spirit is Greater
Than He That
Taketh
A City



Godlike Nature

The Trinity in Man

MAN'S ANIMALISM

THE GREATEST OF ALL PROBLEMS

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P R E F A C E

THE RESPONSIBILITY OF EDUCATION
TO RESCUE THE CHILD FROM
ANIMALISM

The child arrives upon the earth plane in appearance purely physical.

The spiritual and moral, as yet being in an incipient or latent condition, await direction and development.

HENCE IT IS IMPERATIVE THAT SOME OUTSIDE FORCE SHOULD BECOME ITS TUTOR THROUGH THE PERIOD OF CHILDHOOD AND ADOLESCENCE, OR THE CHILD WILL DRIFT ALONG WITH ITS ANIMAL NATURE AND BECOME THE SLAVE OF APPETITE, PASSION AND VICE.

IT IS NECESSARY TO HAVE SOME GUIDING AND RESTRAINING INFLUENCE AT THIS PERIOD TO PLACE THE DANGER SIGNALS.

The traffickers in vice have cunningly devised subtle schemes that appeal to the animal instincts which they place conveniently near to entrap the unwary and, consequently, before we are aware, the youth has become victimized—an easy prey to vice.

THOSE TO WHOM THE CHILDREN—THE FUTURE CITIZENS OF OUR NATION—HAVE BEEN ENTRUSTED, MARVEL THAT THIS SHOULD BE, OR, ELSE CLOSE THEIR EYES TO THE TRUTH, DETERMINED NOT TO SEE IT, WHILE CHERISHING THE DELUSIVE PHANTOM OF HOPE THAT THE WORLD IS GROWING BETTER.

No one will doubt that character is more important to the citizens of a nation and to a nation itself than anything else.

Everything sinks into insignificance alongside of character.

We have an immense army of teachers and many million pupils trained, drilled and equipped at the state's expense, for the purpose of promoting a better citizenship.

Besides these, there are many other schools splendidly equipped for the same purpose. "DO THEY HIT THE MARK? OR, DO THEY MISS IT?"

CHARACTER IN ITS CITIZENS IS A NATION'S GREATEST BLESSING.

THE GRANDEST THING A MAN CAN POSSESS IS A NOBLE CHARACTER.

"Lincoln was a powerful man, a giant for strength, a man of brilliant intellect; but all of his qualities were as nothing compared with his character."

The opinion of the age is that money and success are about synonymous terms and hence people are "money-mad."

Let us change our false standard of success from that of money to the true standard of success which is character.

One of the great philosophers says, "In proportion as rich men and riches are honored in a nation, virtue and the virtuous are dishonored, and what is honored is cultivated and what is dishonored is neglected."

However, "every one who wishes to get on in the world should justly estimate the value of money. Let him neither, on the other hand, make it the only gauge and object of, success."

Teach the child to understand his complex being. Make him realize the necessity of battling with his lower self if he would rise to the true estate of manhood.

It devolves upon those who are the guardians of the future citizens of our country to act the part of commander-in-chief and out-general the forces of evil.

The schools should be the great bulwark of the nation. It is incumbent on them to make good citizenship their paramount issue.

The public school teachers constitute a great army of cultured citizens—brainy people of the nation, who are well disciplined and under marching orders. They have it in their power to become the savers of the people. They can not throw aside the weight of responsibility that holds to a great extent the fate of a nation in their hands.

WILL THESE GUARDIANS OF THE PUBLIC WELFARE BY THEIR SINS OF OMISSION, PERMIT THE DESTRUCTION OF OUR PEOPLE, WHEN THEY COULD AVERT IT?

THE PUBLIC SCHOOLS HAVE THE ORGANIZATION, THE EQUIPMENT AND THE PLASTIC MATERIAL TO WORK WITH, IN THE SHAPE OF THEIR PUPILS, AT AN AGE WHEN THEY ARE MOST SUSCEPTIBLE TO INFLUENCE, AND WHEN THAT INFLUENCE IS MOST LASTING.

RACE BETTERMENT IS THE ONLY TARGET AT WHICH THE PUBLIC SCHOOLS SHOULD AIM.

Humanity is the great problem of all problems. All other problems are valuable only so far as they aid in solving this problem.

Character must always have first place. Is there anything so great as the "fine art of living" and shaping a human life?

Pictures, statuary, magnificent architecture, seem cheap and tawdry when compared with moulding the architecture of a human soul.

Is there any statue so magnificent as the character of Lincoln, of Washington, of Francis Willard or of Florence Nightingale?

I

DUAL NATURE

MAN AND THE ANIMAL

The possibilities of life that lie slumbering in the human being are beyond conception. IN EACH INDIVIDUAL THERE ARE POTENTIALLY TWO BEINGS, ONE A GLORIOUS MANHOOD AND THE OTHER A GROVELING ANIMAL.

Either one of these personalities may be awakened and called into existence, while the other may be kept in endless sleep or deadened, depending in great measure on the stimuli that are administered from without. This stimulus is education.

Education comes from a Latin word *educare*, meaning to lead forth.

Webster gives the definition of education as follows: "Education, PROPERLY A DRAWING FORTH, implies not so much communication of knowledge as discipline for the intellect; establishment of principles and regulation of the heart."

EDUCATION IS THE MAGICIAN THAT WORKS THE MARVELOUS SPELL—THE OUTSIDE IRRITANT THAT "PRICKS THE SIDES OF ONE'S INTENT." WITHOUT IT MAN'S NOBLER FACULTIES MAY NEVER BE AWAKENED.

MAN'S PHYSICAL nature only may be developed while his godlike powers pass into utter oblivion. Environment is an important phase of education.

All educators admit that character more than anything else fits one for life; yet it appears there is no direct method in our schools to develop or strengthen it. The general opinion is, "It should be caught, not taught."

Avarice, ambition, lust, selfishness, hatred, jealousy, cruelty, and all those qualities that characterize the animal in man, have obtained control.

I MAINTAIN THAT THE SUBJUGATION OF THE ANIMAL BY THE GODLIKE IN MAN WILL SOLVE THE WORLD'S MOST DIFFICULT PROBLEMS THAT SO GREATLY PERPLEX THE CHURCHES, EDUCATORS, PHILANTHROPISTS, STATESMEN AND SOCIOLOGISTS—IT WILL SOLVE THE PROBLEM OF GOVERNMENT, OF WAR, OF HOME—THE PROBLEM OF CRIME, OF THE COURTS, OF THE SOCIAL EVIL, WAGE SLAVERY, WHITE SLAVERY, DRUNKENNESS, POVERTY, DISEASE, AND ALL THE MISERIES BROUGHT ON BY THE VIOLATION OF LAW.

I ASSUME THAT THE PRESENT AIM OF SCHOOLS AND COLLEGES IS TO FIT THEIR PUPILS FOR LIFE.

Man is born on the plane of the animal and will remain there unless rescued. To awaken the Godlike nature that lies imprisoned in him requires stimuli from without.

Hence, the great business of education should be to furnish the stimuli to arouse the spiritual and moral nature of pupils into activity.

THE GREATEST PROBLEM OF THE AGE IS, HOW SHALL WE LIFT THE RACE FROM THE ANIMAL PLANE TO THE RATIONAL OR SPIRITUAL PLANE OF EXISTENCE? THEREFORE, CHARACTER BUILDING SHOULD BE MADE THE TARGET OF ENDEAVOR—"THE MOUNT OF ACHIEVEMENT."

My aim in this lesson is to demonstrate in different ways man's two-fold nature, and show the necessity of developing the Godlike and suppressing the animal in man.

Our present day civilization that we boast of is measured by those things that appeal to the senses. We are dazzled with the appearance of airships, submarines, wireless telegraphy, phonographs, moving pictures, the magnificence of our colleges, prodigious wealth, inventions, factories, engines of destruction, feats of engineering, and splendid structures, etc.

These we call civilization and enlightenment, but they are simply material, while the spiritual and moral are neglected.

It has been asserted in a triumphant spirit that inventions, art and science which produce labor-saving machines that will do all of man's work will cause him to become absolutely free and a superior being. This is the greatest of fallacies.

"Idleness is truly the devil's workshop." While I admit incessant toil is injurious, moderate labor is beneficent and essential to man's moral well-being. Otherwise, he, too, often becomes victimized by vice and passion as exemplified in those who inherit riches.

TRUE ADVANCEMENT MUST REST ON THE DEVELOPMENT OF MAN'S MORAL NATURE OR HE WILL RETROGRADE.

THE HIGHER YOU PILE MATERIAL SUCCESS WHILE SPIRITUAL AND MORAL PROGRESS REMAIN INERT THE MORE PERILOUS THE SITUATION BECOMES.

Place the powers of a god in the hands of an animal, and you have a fatal combination.

Through the genius of invention man's arm has been lengthened so that he can deal death and destruction to the helpless inhabitants of cities and towns, leagues away, while he remains secure at home.

He has taken possession of the skies and rains fire from the heavens above upon the people beneath. He talks across the oceans through the invisible air.

Plunging beneath the surface of the seas, he roams throughout their length and breadth, and from his invisible hiding place, belches dynamite, death and destruction at will. He can make his voice heard hundreds of miles away, etc., etc.

In short, with the transcendental powers of a god in the hands of undeveloped man, we have a cataclysm of "horrors on horror's head accumulate."

Utter ruin, suffering and disaster, must follow.

Man has not yet arrived. He is still ANIMAL. Behold in his hands the marvelous powers of a god. Hence the DENOUEMENT.

II

DUALISM IN NATURE

“Polarity or action and reaction we meet in every part of Nature; in darkness and light; in heat and cold * * * * in male and female * * * * in electricity, galvanism and chemical affinity. An inevitable dualism bisects Nature * * * as spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay. Whilst the world is thus dual, so is every one of its parts; the same dualism underlies the nature and condition of man.”—Ralph Waldo Emerson.

THE TWO FORCES

There are two forces everywhere at work in the world. They are opposite forces that exist in the earth, air, sea and sky. They exist in the air we breathe—in the liquid we drink—in the food we eat—in social relations and in ourselves.

One of each pair of forces is in many instances very friendly and helpful to man, so much so that it is absolutely necessary to his existence; while the other one of each of the dual forces in many instances is a bitter enemy to man, ever working his injury.

AIR

For instance, pure air is so vitalizing and life-giving that we can not do without it even for a few minutes as is demonstrated in the case of smothering or drowning. Hence we perceive how necessary pure air is to our existence.

If, on the contrary, we should inhale impure air it would cause disease which might terminate in death.

LIQUID

Liquid is indispensable. We should perish from thirst if we could not obtain water or some equivalent to take its place. On the other hand, if we should drink liquid poison it would probably kill us. Hence we see that the former is essential and beneficial and the latter is our enemy.

FOOD

Wholesome food is so necessary to the preservation of life that we can not dispense with it.

Again, on the other hand, we find impure foods or poisonous substances, which, if eaten, would cause intense suffering or death.

SOCIAL RELATIONS

IN SOCIAL RELATIONS, WE ALSO FIND TWO BITTERLY CONTENDING ELEMENTS. THE ONE ELEMENT IS VERY KIND TO MAN AND IS EVER TRYING TO AID HIM, IN THE FORM OF CHURCHES, SCHOOLS, LIBRARIES, CHARITABLE INSTITUTIONS, HOSPITALS, CHRISTIAN ASSOCIATIONS AND ASYLUMS.

THE OPPOSING FORCE CONSISTS OF THE DESTRUCTIVE ELEMENTS IN SOCIETY, IN THE FORM OF BAD LITERATURE, SALOONS, GAMBLING HOUSES, OPIUM DENS, DANCE HALLS, BROTHELS, ETC.

There is not the smallest portion of space that does not contain two opposite forces of some kind.

TWO FORCES IN MAN

ABOVE ALL THINGS, WE SHOULD BE MADE TO REALIZE THAT TWO BITTERLY OPPOSING FORCES EXIST WITHIN US IN SUCH A MARKED

DEGREE AS TO MAKE, AS IT WERE, "TWO OF US."

We are said to be "A TWIN—A DOUBLE—ONE, TWO."

THESE DUAL FORCES CONSIST OF THE RATIONAL ELEMENT AND THE PASSIONATE ELEMENT. The rational is ever friendly, guiding us to choose all that is best for ourselves and to avoid all that would prove injurious. It urges us to be kind, unselfish, honest, dutiful and pure.

Opposed to this is the passionate nature which is always trying to persuade us to indulge in the evil and sensual which would bring upon us misery and ruin.

Dr. Gregory says: "WE ARE BORN ON THE PLANE OF THE BRUTAL, AND THE GREAT PROBLEM OF LIFE IS HOW SHALL WE RISE ABOVE THIS ANIMALISM?"

Amul says—"EVERY ONE IS A TAMER OF WILD BEASTS AND THESE WILD BEASTS ARE HIS PASSIONS; TO MUZZLE AND TAME THEM; TO DRAW THEIR TEETH AND CLAWS; TO TURN THEM INTO DOMESTIC ANIMALS, IS THE EDUCATION WHICH EVERYONE MUST GIVE HIMSELF."

Dr. Gregory furthermore says, "THIS OLD, PRIMEVAL BRUTISHNESS, LIKE THE FIRES AT THE BOTTOM OF A VOLCANO, IS LIABLE TO BURST FROTH ANY TIME. IT IS A FIGHT ALL ALONG THE LINE AND A FIGHT ALL THE TIME."

MAN MUST CONQUOR HIS INCLINATIONS OR BE DESTROYED BY THEM.

III

DUALISM IN NATURE

(Questions)

Q. What does Emerson say about nature?

A. Emerson says, "A dualism bisects all Nature."

Q. What is said of the forces in the world?

A. There are two forces everywhere at work in the world.

Q. What is the nature of these forces and where do they exist?

A. They are opposite forces that exist in the earth, air, sea and sky—they exist in the air we breathe, in the liquid we drink, in the food we eat, in social relations and in ourselves.

Q. Are some of these forces necessary and helpful to us, while others are injurious and destructive?

A. One of each pair is, in many instances, very friendly and helpful to us, so much so that it is absolutely necessary to our existence; while the other one in each of the dual elements, in many instances, is our enemy, doing us injury.

AIR

Q. Is pure air necessary to man?

A. Pure air is so vitalizing and life-giving that we can not do without it even for a few minutes, as is demonstrated in the case of smothering or drowning.

Q. Is impure air injurious?

A. If we should inhale impure air containing poisonous gases it would cause suffering which might terminate in death.

LIQUID

Q. Is water or its equivalent indispensable to us?

A. We should perish from thirst if we could not obtain water or some equivalent to take its place.

Q. Is liquid poison injurious?

A. If we should drink liquid poison it would probably kill us.

FOOD

Q. Is food necessary to the preservation of the body?

A. Wholesome food is so necessary to the preservation of life that the individual can not dispense with it.

Q. What effect have unwholesome foods?

A. Foods that are unwholesome if eaten would cause suffering or death.

SOCIAL RELATIONS

Q. What contending elements are to be found in social relations?

A. THE BENEFICENT ELEMENTS AND THE DESTRUCTIVE ELEMENTS ARE ALSO TO BE FOUND IN SOCIAL RELATIONS.

Q. How is the beneficent element aiding us and now is it represented?

A. THE GOOD ELEMENT IS EVER TRYING TO MAKE US BETTER AND CONSISTS OF CHURCHES, SCHOOLS, LIBRARIES, CHARITABLE INSTITUTIONS, CHRISTIAN ASSOCIATIONS, ASYLUMS, SETTLEMENTS, ETC.

Q. How is the destructive force represented?

A. THE DESTRUCTIVE ELEMENT PRESENTS ITSELF IN THE FORM OF BAD LITERATURE, SALOONS, GAMBLING HOUSES, OPIUM DENS, BROTHELS, DANCE HALLS, ETC.

Q. Does all space contain these double forces?

A. ALL SPACE CONTAINS PAIRS OF OPPOSITE ELEMENTS OF SOME KIND.

TWO FORCES IN MAN

Q. What important matter should we be made to realize?

A. Everyone should realize that two bitterly opposing forces exist within us to such a marked degree as to make of us "A Twin—A Double—One, Two."

Q. What constitutes this double or dual nature in man?

A. It consists of the rational element and the passionate element.

Q. How is the rational element helpful to us?

A. The rational element is ever helpful, guiding us to choose all that is best and avoiding all that would prove injurious. It urges us to be kind, unselfish, honest, dutiful and pure.

Q. Is the passionate nature opposed to the rational?

A. The passionate nature is always urging us to indulge in the evil or sensual which would bring upon us misery and ruin.

Q. What does Dr. Gregory deem the great problem of life?

A. Dr. Gregory says, "We are born on the plane of the brutal and the great problem of life is—how shall we rise above this animalism?"

Q. How does Amul express himself with regard to the wild beasts of passion?

A. AMUL SAYS, "EVERYONE IS A TAMER OF WILD BEASTS AND THESE WILD BEASTS ARE HIS PASSIONS. TO MUZZLE AND TAME THEM, TO

DRAW THEIR TEETH AND CLAWS, TO TURN THEM INTO DOMESTIC ANIMALS, IS THE EDUCATION WHICH EVERYONE MUST GIVE HIMSELF."

Q. What does Dr. Gregory says about primeval brutishness?

A. DR. GREGORY SAYS, "THIS OLD PRIMEVAL BRUTISHNESS, LIKE THE FIRES AT THE BOTTOM OF A VOLCANO, IS LIABLE TO BURST FORTH AT ANY TIME. * * * IT IS A FIGHT ALL ALONG THE LINE AND A FIGHT ALL THE TIME."

IV

DESCRIPTION OF CHART

REPRESENTING MAN'S TRIUNE

NATURE

(See Frontispiece)

I present a chart for the purpose of making the following important psychological fact appear more real and objective, namely, the dual nature of man. One should understand the psychic nature of humanity more thoroughly than a physician should understand a disease before he can prescribe for it satisfactorily.

A knowledge of the dual nature of the child is necessary to enable the teacher to mould its character.

"Know thyself" was the Greek motto. If we wish to accomplish anything we should first know the forces we are to handle and we shall then know better how to proceed.

THIS CHART IS ALLEGORICAL. ON THE ONE SIDE WE HAVE A NUMBER OF ANIMALS WHICH REPRESENT THE WILD-BEAST NATURE EXISTING IN MAN.

ON THE OTHER SIDE WE HAVE AN ANGEL THAT REPRESENTS MAN'S GOD-LIKE NATURE.

THESE TWO FORCES RESIDING IN MAN ARE CONSTANTLY AT WAR WITH EACH OTHER — FROM THE CRADLE TO THE GRAVE—EACH ONE CONTENDING FOR HIS SOUL. The one is ever trying to drag him down in corruption and degradation; and the DEITY in him is ever trying to lift him to a higher and more exalted plane of existence.

RIGHT HERE I WISH TO MAKE PLAIN THE FACT THAT, ALTHOUGH MAN HAS A DUAL NATURE HE IS ALSO A TRINITY.

THE SOUL, EGO, OR TRUE SELF IS THAT WHICH DECIDES WHETHER THE DEMONIAK OR GOD-LIKE FORCE IN MAN SHALL RULE, AND CONSEQUENTLY IS THE ALL-IMPORTANT FACTOR IN THE TRINITY.

THE MAN ON THE CHART REPRESENTS THE EGO OR TRUE SELF.

The wild animals of passion are avarice, selfishness, sensuality, cruelty, ambition, anger, hatred, revenge, and envy; there being many more, but these will suffice.

These elements reside within the child in a dormant condition; but rest assured that they will unfold and assert themselves, and enslave it if not conquered. They will grow as it grows and become stronger as the child acquires strength unless they are subdued.

To understand this allegorical illustration more thoroughly let us consider what constitutes the great difference between Man and an animal.

First, Man has reason—an animal has no reason, but is governed by instinct.

Second, Man in his normal condition has no disposition to kill his fellow man, whereas a savage animal is ravenous and bloodthirsty.

Now let us endeavor to keep in mind these two characteristics which distinguish man from the animal, for I want to prove that in an incipient state this brute nature exists in the child. When any one of the passions represented in this Chart obtains control over the man it compels him to become brutal.

In this picture you perceive a man who is overshadowed by an Angel. This represents one who has chosen the better part and has placed himself under the control and guidance of his divine nature.

The chains in his hands which are fastened about the necks of the animals symbolize his control of his passions; and their being in cages further symbolizes the fact that they can do him no harm. He is master of his passions and king over himself.

To still further emphasize this matter of the dual nature, I will illustrate it by the portrayal of different well-known characters, demonstrating in these instances that PEOPLE WHO WERE OTHERWISE CONSIDERED GOOD, WERE CONVERTED INTO VERITABLE DEMONS BY PERMITTING ONE OF THE PASSIONS TO HAVE SUPREME CONTROL. I WILL ALSO SHOW HOW WICKED PERSONS BECAME SAINTLIKE THROUGH YIELDING TO THEIR GOD-LIKE NATURE.

I have also on this Chart the wise saying, "HE THAT RULETH HIS OWN SPIRIT IS GREATER THAN HE THAT TAKETH A CITY."

This is a strong statement. Think how great and powerful a man must be to enable him to capture a city. Then to think that we can become even greater than such a man by simply controlling ourselves.

It is such a grand and noble thing to obtain SELF-MASTERY.

Very few people have the faintest conception of the awful forces of evil within them. We are born with these animal bodies that stay with us, and as long as we live we shall have to contend with them. IF WE ARE EVER ABLE TO MASTER THEM WE SHALL HAVE ACHIEVED LIFE'S GREATEST VICTORY.

Doctor Gregory says, "CONQUER THE BRUTE AND ENTHRONE THE GOD."

"IF ONE HAS INSISTED ON LIVING, NOT AFTER THE FLESH, BUT AFTER THE SPIRIT, FOR LOVE AND TRUTH AND RIGHT, RATHER THAN FOR SELF, WITH ITS LOW-PITCHED DESIRES, HIS LIFE IS A SUCCESS."

V

DESCRIPTION OF CHART REPRESENTING MAN'S TRIUNE NATURE (Questions)

Q. What is the object in presenting this chart?

A. The aim in presenting this chart is to make the Dual Nature of man appear more Real and Objective.

Q. Is it important that we should understand human nature?

A. It is more important that we should understand man's psychic nature than it is necessary that a physician should understand the disease for which he prescribes.

Q. Is this knowledge especially necessary to the mother and the teacher?

A. A knowledge of the Dual Nature of the child is necessary to enable the mother and the teacher to mould its character.

Q. In training children what should be the first step?

A. The first step should be to understand their natures and then we may train them more successfully.

Q. Describe the chart.

A. This chart is allegorical. On the one side I have a number of animals representing the wild beast passions that exist in man, in a latent condition. On the other side I have an angel that represents man's God-like nature.

Q. Are these two forces in man opposed to each other?

A. These two forces are at war with each other from the cradle to the grave—each one contending for the soul of man. Although man has a Dual Nature he is also a Trinity. The True Self or Soul is that which decides whether the Demoniatic or God-like Nature in him shall rule and is the all-important factor in the Trinity.

Q. What is each of the Dual Natures endeavoring to do?

A. The Demoniac Nature in man is ever trying to drag him down to ruin and the Deity in him is ever trying to lift him to a higher plane of existence.

Q. Name the wild beast passions.

A. They are selfishness, sensuality, anger, excessive ambition, hatred, revenge, envy, avarice, cruelty, vice, etc.

Q. Do these elements reside in the child?

A. They reside in the child in a latent condition; but they will unfold and enslave it if not conquered.

Q. Will they increase in strength as the child grows?

A. They will grow as the child grows and become stronger as the child acquires strength unless they are subdued.

Q. What constitutes the difference between man and the animal?

A. Man has reason and an animal has no reason but is governed by instinct. Man, in his normal condition, has no disposition to kill, whereas a savage animal is blood-thirsty.

Q. Why should we keep these distinguishing characteristics in mind?

A. For the purpose of knowing that the brute nature exists in an incipient state in humanity, and WHEN ANY ONE OF THE PASSIONS REPRESENTED IN THE CHART OBTAINS COMPLETE CONTROL OVER MAN, IT COMPELS HIM TO TAKE ON THE QUALITIES OF THE BRUTE.

Q. Why is the man in the chart overshadowed by an angel?

A. Because this picture represents a man who has placed himself under the control and guidance of his divine nature, which is represented by an angel.

Q. What do the chains in his hands symbolize?

A. THE CHAINS IN HIS HANDS, WHICH ARE

FASTENED ABOUT THE NECKS OF THE ANIMALS, SYMBOLIZE HIS CONTROL OF HIS PASSIONS, AND THEIR BEING IN CAGES FURTHER SYMBOLIZES THAT THEY CAN DO HIM NO HARM.

Q. Is he master of his passions?

A. He is master of his passions and king over himself.

Q. How shall we further emphasize the dual nature of man?

A. By the portrayal of different well-known characters showing that people who were otherwise good were converted into veritable demons by permitting one of the wicked passions to have supreme control.

Q. Do very wicked persons ever become saintlike?

A. I propose to demonstrate how wicked persons became saintlike by persistently arousing their God-like nature.

Q. What wise saying have we on the chart?

A. "HE THAT RULETH HIS OWN SPIRIT IS GREATER THAN HE THAT TAKETH A CITY."

Q. Is it a grand and noble thing to obtain self-mastery?

A. IT ENABLES ONE TO BECOME EVEN GREATER THAN HE THAT TAKETH A CITY BY SIMPLY CONTROLLING HIMSELF.

Q. Do people generally understand the forces of evil within themselves?

A. THEY DO NOT FULLY REALIZE THAT WE MUST CONTEND WITH OUR ANIMAL BODIES AS LONG AS WE LIVE, AND IF WE ARE EVER ABLE TO MASTER THEM WE SHALL HAVE ACHIEVED LIFE'S GREATEST VICTORY.

Q. Quote what Dr. Gregory says on this subject.

A. "Conquer the brute and enthrone the God. If one has insisted on living, not after the flesh, but after the spirit, for love and truth and right rather than for self with its low-pitched desires, HIS LIFE IS A SUCCESS."

VI

CHARACTERS

ILLUSTRATING THE ANIMAL

NATURE IN MAN

Now let us proceed to investigate this subject and ascertain whether it be true that we have a wild animal nature latent within us consisting of our passions which, if aroused, will cause us to act like wild animals.

ALL OF US HAVE MANY PASSIONS THAT ARE LATENT. THESE, LIKE BABY LIONS, ARE WEAK AND HARMLESS DURING INFANCY; BUT IF ALLOWED TO GROW, PROVE VERY DANGEROUS.

I want to demonstrate by the following characters that any one of the passions, if allowed supreme control, will cause one to acquire the characteristics of the brute and become identified, in a measure, with it.

AVARICE

Avarice, the ruling spirit of the age, finds an appropriate illustration in the following:

The people throughout the land were horror-stricken some years ago, at the blood-curdling facts narrated in our daily papers concerning a murder fiend by the name of Mrs. Gunness who lived on a farm near La Porte, Indiana. This woman seemed to be money-mad. Money, at any price, was her ruling passion, and so she enticed people to her farm, ostensibly for the purpose of marriage. She assumed to be rich, and induced men of means to sell their property, agree to marry her, and bring their money with them.

In this way, and probably on other pretexts, she enticed persons to visit her on the farm, and when they were in her

power she drugged and killed them. Then she buried them around her house, while she maintained a spirit of cheerfulness and composure. So we see how the insane love for money converted this woman into an inhuman monster.

The mad passion for money produces most cruel and inhuman oppression, slavery, murder, war, and innumerable atrocities of all kinds.

It has been frequently said that "THE LOVE FOR MONEY IS THE ROOT OF ALL EVIL."

AMBITION

I will now consider ambition, which is regarded as quite laudable, especially in a young man. Neither do I wish to disparage it, but it must never be allowed to become the ruling passion, or ruin will follow.

For instance, take Lady Macbeth as an illustration of the passion of ambition. It was her great desire to become queen of Scotland. We may imagine her thinking and planning for it by day and dreaming of it by night until it became almost a monomania, driving her on to obtain the coveted crown at any price.

While this passion was growing to large proportions the rest of her nature remained comparatively good. She was not a murderess at heart. She was evidently a woman with a conscience—a devoted wife and a kind daughter.

Here, then, was the dilemma—the two forces, good and evil, within her, stood confronting each other. What was to be done? This mad desire which she had so long encouraged, fairly raged and **COULD NOT BE SILENCED. IT WOULD NO LONGER LISTEN TO REASON,** but urged the necessity of getting rid of King Duncan as the only way to the throne.

On the other hand, **THE GOD-NATURE IN HER**

WOULD NOT LET HER INSTIGATE THE MURDER OF THE KING. EVERY THOUGHT AND IMPULSE OF HER BETTER NATURE REBELLED AND FOUGHT HARD AND FIERCELY AGAINST IT. BUT THE PASSION OF AMBITION STERNLY DEMANDED HIS DEATH, AND SO THE BATTLE CONTINUED BETWEEN THESE TWO FORCES.

AMBITION, WHICH HAD ACQUIRED MONSTER PROPORTIONS, GAVE HER NO PEACE UNTIL IN DESPERATION SHE BESOUGHT THE "MURDERING MINISTERS" TO SILENCE THE GOD-NATURE WITHIN HER, AND ACCORDINGLY SHE PRAYED AS FOLLOWS: "Come, you spirits that tend on mortal thoughts, unsex me here and fill me from the crown to the toe top-full of direst cruelty; make thick my blood, stop up the access and passage to remorse that no compunctious visitings of Nature shake my fell purpose, nor keep pace between the effect and it.

"Come to my woman's breasts, and take my milk for gall, you murdering ministers, where in your sightless substances you wait on Nature's mysteries! Come, thick Night, and pall thee in the dunnest smoke of hell, that my keen knife see not the wound it makes, nor Heaven peep through the blanket of the dark—to cry Hold! Hold!"

In this way, she succeeded in silencing her conscience for a time. Then, after she had drugged King Duncan and his attendants, and her husband still hesitates, she says—"INFIRM OF PURPOSE, GIVE ME THE DAGGER," and she goes in to commit the murder; but returns saying—"I would have done it had he not so resembled my father as he slept."

We see by this that her better nature is not yet willing to give up the fight. Finally, after Macbeth has committed

the murder, her woman's nature—her real self—returns to upbraid her, and causes her to suffer the unquenchable fires of remorse.

She walks about, apparently in her sleep, moaning with anguish, trying to wash the blood off her hands, saying—“Out! Out! Damned spot—Out! I say. What! will these hands ne’er be clean? Oh! Oh! Oh!”

Lady Macbeth furnishes us with a remarkable example of the great battle that takes place between the contending forces of good and evil within us when they are once fully aroused.

ANGER

Anger is a passion that is common to us all. If not controlled in its incipient state, it becomes dangerous.

A remarkable case which I will use as an illustration occurred in a town in Illinois some years ago. A doctor, who had an ungovernable temper, ordered his grandson to do something which he refused to do. This greatly infuriated the doctor, who jerked out his knife and, with glaring eyes, plunged it into the boy, cutting him so terribly that he died. The doctor then committed suicide.

TRULY, AS IT HAS BEEN SAID, “ANGER IS A SHORT MADNESS,” AND UNDER ITS INFLUENCE A MAN WHO IS ARMED IS MORE DANGEROUS THAN A TIGER.

JEALOUSY

Shakespeare, the great authority on human nature, gives us a fine portrayal of the passion of jealousy in the character of Othello, the Moor. He was a great general and a noble man; but naturally jealous. His wife, Desdemona, was the soul of honor, and loved him devotedly, having forsaken her father, home and high position, to become his wife.

Iago, a villian, knowing the jealousy of Othello, determined from sinister motives to arouse it against Desdemona, which was easily done through a cleverly concocted scheme that convinced Othello of her infidelity. His jealousy became so violent that for the time being he was like a savage beast, and in his jealous rage smothered his beloved Desdemona.

When Othello discovered her innocence his grief was so terrible that in utter despair he killed himself by falling upon his sword.

THE SOCIAL EVIL AND SECRET VICE

The passion of lust, which produces the Social Evil and Secret Vice, in its widespread influence and demoralization of humanity represents the most debasing and destructive of all the passions that flesh is heir to. It is said that it has done more to destroy and deteriorate the human race than any other evil.

CRUELTY

Some individuals appear to be dominated by the spirit of cruelty which causes them, like the wicked tyrant Nero, to delight in the torture of others.

They are tigers clothed in the garb of humanity. These human fiends manifest themselves in such personalities as "Jack, the Ripper," and the late Leopold II, King of Belgium.

They probably indulged in the spirit of cruelty, allowing it to grow and get so strong that they became identified with the brute that thirsts for blood.

I have endeavored through the preceding sketches to make it plain that our wild-animal nature must be controlled or we shall become enslaved by it.

VII

CHARACTERS

ILLUSTRATING THE ANIMAL

NATURE IN MAN (Questions)

Q. Are we born with latent passions?

A. We have many passions that are in an incipient state.

Q. Are these passions dangerous during infancy?

A. They are like baby lions, weak and harmless during infancy, but if allowed to grow prove very dangerous.

Q. What do we propose to demonstrate with the following characters?

A. I propose to demonstrate that any one of the passions, if allowed full control, will cause one to become identified with the brute.

Q. What is considered the ruling spirit of the age?

A. Avarice is generally conceded to be the ruling spirit of the age.

Q. In whom does the spirit of avarice find a striking illustration?

A. The spirit of avarice finds an appropriate illustration in a murder fiend by the name of Mrs. Gunness who resided near La Porte, Indiana.

Q. Give a brief sketch of this woman and her methods.

A. SEE PRECEDING CHAPTER.

Q. What does the passion for money produce?

A. The mad love for money produces most cruel and inhuman oppression, slavery, murder, war, and innumerable atrocities of all kinds.

Q. What has been said of the love for money?

A. It has been frequently said that "The love for money is the root of all evil."

AMBITION

Q. Is ambition usually considered a laudable trait in the young?

A. It is regarded as quite praiseworthy, especially in a young man.

Q. Should it ever be allowed to become the ruling passion?

A. It should never become the ruling passion or ruin will follow.

Q. Who is here taken to illustrate the passion of ambition?

A. Lady Macbeth affords an excellent illustration of the Demoniac passion of Ambition, and the fierce struggle between it and her conscience.

Q. Give a brief sketch of Lady Macbeth in her attempt to obtain the crown through the murder of King Duncan.

A. SEE PRECEDING CHAPTER.

Q. Does this incident afford a remarkable example of the great battle that takes place between the contending forces of our Dual Nature?

A. Lady Macbeth's experience affords us a powerful illustration of the great battle that sometimes takes place within us.

ANGER

Q. What may be said of anger?

A. Anger is a passion that is common to us all and each one must learn to control his temper.

Q. If not controlled in its first stages will it prove dangerous?

A. If not controlled in its incipient state it becomes Demoniac. Anger is said to be a short madness.

Q. Is a man dangerous when under the influence of this passion?

A. WHEN UNDER ITS COMPLETE CONTROL A MAN WHO IS ARMED IS MORE DANGEROUS THAN A TIGER.

Q. Give an illustration of this passion as exemplified by a certain doctor who became infuriated at his grandson.

A. SEE PRECEDING CHAPTER.

JEALOUSY

Q. Does jealousy ever become dangerous?

A. When jealousy becomes a passion, like all the other passions it makes a man very dangerous and cruel.

Q. Who affords us a good example of this passion?

A. It is fully exemplified in Othello, the Moor, who under its influence murdered his beloved Desdemona, the supreme object of his affection.

Q. Give a brief synopsis of this tragedy?

A. SEE PRECEDING CHAPTER.

THE SOCIAL EVIL AND SECRET VICE

Q. What may be said of the Social Evil and Secret Vice.

A. The passion of lust, which induces the Social Evil and Secret Vice in its widespread influence and demoralization of humanity, is the most debasing and destructive of all the passions.

Q. How has it affected the human race?

A. It is said that it has done more to destroy and deteriorate the human race than any other vice or passion.

CRUELTY

Q. What striking examples does history afford us of individuals who were dominated by the passion of cruelty?

A. These human fiends manifest themselves in such personalities as the tyrant Nero, "Jack, the Ripper," and the late Leopold II, King of Belgium.

Q. What were the chief characteristics of these men?

A. Their chief delight was in torturing others.

Q. How did they acquire this passion of cruelty?

A. They probably indulged their natural propensity to cruelty instead of restraining and conquering it, consequently it became a passion and grew to enormous proportions.

Q. What was the final result?

A. They acquired the characteristics of the brute and to a great extent became identified with it.

VIII

JOHN B. GOUGH

I have given a number of instances wherein worthy persons were ruined by permitting one of the evil passions to dominate and vanquish their better nature.

I now propose to illustrate by the following example how the God-like in man triumphs over his evil nature and crowns him with a noble character.

JOHN B. GOUGH, THE NOTED TEMPERANCE LECTURER, AT ONE TIME WAS CONSIDERED A HOPELESS DRUNKARD, A SHATTERED SPECIMEN OF HUMANITY.

Finally his conscience became greatly aroused and urged him to fight for a better life, consequently he tried to reform; but the drink habit got control of him again.

However, the God-like plead with him to try again, which he did, and was successful for awhile; but the habit was too strong, and again he fell. It seemed no use to try to reform.

FIRST HIS CONSCIENCE WOULD PREVAIL UPON HIM TO QUIT, AND THEN THE BEAST WOULD URGE HIM TO DRINK, AND SO THE MAN WAS SWAYED BACK AND FORTH BY THESE TWO CONTENDING FORCES. BUT GOUGH CLUNG PERSISTENTLY TO THE GOD-LIKE, WHICH FINALLY SETTLED THE MATTER OF HIS TRIUMPH. HE WAS TIRED OF BEING A SLAVE, SERVING THE BEAST OF INTEMPERANCE.

IF ONE PERSISTENTLY TRIES TO OVERCOME A VICE AND GOES COMPLETELY OVER TO THE DIVINE SIDE OF HIS NATURE, GOD, WHO HAS INFINITE POWER, WILL HELP HIM TO CONQUER, AND SO IN THIS HARD STRUGGLE GOUGH WAS ENABLED TO ACHIEVE HIS FREEDOM WHICH RESULTED IN HIS BECOMING THE GREATEST TEMPERANCE LECTURER IN THE UNITED STATES

IX

JEAN VALJEAN

THE TRIUMPH OF THE SOUL

Jean Valjean, the hero of *Les Misérables*, by Victor Hugo, furnishes us with a striking example of the triumph of the soul over the body.

Jean Valjean was sentenced to become a galley slave because he had stolen two loaves of bread to feed his sister's starving children. While at the galleys he was cruelly abused, made to wear the red jacket, cannon ball on his foot, plank to sleep on, heat, cold, labor, the blows, the double chain, for a trifle—a dungeon for a word. Nineteen years of this treatment developed in him only the base and brutal, until he became more fiend than human.

On account of repeated attempts to escape, his time of imprisonment was prolonged to nineteen years. When it expired he was returned to France, but was required to present a yellow card everywhere he went, telling that he was a dangerous ex-convict. Consequently he could get neither work nor shelter and was turned away from every door. Finally, in a state of exhaustion and desperation he stopped at the home of a Bishop who, to his great amazement, treated him as a brother, bade him sit down at his own table with him and gave him the best he had.

However, in the night Jean arose and repaid the Bishop's generous hospitality by stealing his silver plate. He took with him a strong club and would probably have killed the Bishop if he had interfered.

This shows us how utterly depraved and brutalized Jean Valjean had become.

Before he had proceeded far he was arrested by the gendarmes with the stolen goods and brought back to the Bishop. When the Bishop saw him he said, "AH, THERE

YOU ARE, JEAN VALJEAN, I AM GLAD TO SEE YOU. WHY, I GAVE YOU THE CANDLESTICKS, TOO, WHICH ARE ALSO SILVER, AND WILL FETCH YOU TWO HUNDRED FRANCS. WHY DID YOU NOT TAKE THEM AWAY WITH THE REST OF THE PLATE?"

Jean opened his eyes and looked at the Bishop with an expression which no human being could describe.

The Bishop went to the mantel piece and fetched the two candlesticks and handed them to Jean Valjean. Then he sent the gendarmes away. Jean looked as if he were on the point of fainting. The Bishop walked up to him and said in a low voice—"Never forget that you have promised me to employ this money in becoming an honest man"—then he continued solemnly—"JEAN VALJEAN, MY BROTHER, YOU NO LONGER BELONG TO EVIL, BUT TO GOOD. I HAVE BOUGHT YOUR SOUL OF YOU. I WITHDRAW IT FROM BLACK THOUGHTS AND A SPIRIT OF PERDITION AND GIVE IT TO GOD."

Jean was overwhelmed. He rushed off in a dazed condition, not knowing what he was about or whither he was going. He kept wandering around. Although he had eaten nothing he did not feel hungry. He felt a sort of passion. Indescribable thoughts took possession of him until evening. Then he found himself sitting behind a bush in a large, utterly deserted plain.

A little boy came dancing along and dropped a two-franc piece. Jean, true to his old instincts and habits, placed his foot over the coin and refused to give it back to the boy. After the little fellow, whose name was Gervaise, had gone away Jean recovered his senses, realizing what he had done. He then made a desperate effort resorting to the most extreme means, to find the boy but failed.

JEAN CALLED HIMSELF A SCOUNDREL!

In a vision Jean seemed to see himself as he really was in flesh and blood—his blouse fastened round his hips, his knapsack, full of stolen articles, on his back, with his resolute and gloomy face and his mind full of hideous schemes, the frightful galley-slave, Jean Valjean.

In this vision he saw a light. ON LOOKING MORE ATTENTIVELY HE PERCEIVED THAT THE LIGHT HAD A HUMAN SHAPE AND WAS THE BISHOP, WHO APPEARED IN CONTRAST WITH HIMSELF. THE BISHOP'S PERSONALITY FILLED JEAN'S SOUL WITH A MAGNIFICENT RADIANCE.

JEAN VALJEAN WEPT FOR A LONG TIME, AND SOBBED WITH MORE WEAKNESS THAN A WOMAN, MORE TERROR THAN A CHILD. WHILE HE WEPT THE LIGHT GREW BRIGHTER IN HIS BRAIN, AN EXTRAORDINARY LIGHT, AT ONCE RAVISHING AND TERRIBLE.

Then he took a retrospective view of his past life and its many sad and thrilling incidents.

How many hours did he weep thus? Whither did he go?

No one ever knew. It was stated, however, that on this very night a man was seen kneeling on the pavement in front of the Bishop's house in the attitude of prayer.

* * * *

Years elapsed and a wonderful transformation had taken place in Jean Valjean, not only in himself but in his fortunes.

Under the name of Father Madeleine he had acquired immense wealth through the manufacture of jet. He had originated a process for making jet which proved to be very profitable and enabled him to build large factories and employ many people. He became a great benefactor and used much of his great wealth for charitable purposes. He was made mayor of "M. sur M.," and was beloved and adored by the people. The King also bestowed upon him special honor.

One day a man was arrested who was said to be Jean Valjean, the ex-convict, who had stolen the two-franc piece from little Gervaise and the silver plate from the Bishop.

When Jean Valjean heard this he was horrified. What was to be done? Should he let this innocent man be sent to the galleys to endure the indescribable torture of that living death? Or, should he go and give himself up and all the rich blessings of life by which he was surrounded, and become despised and denounced as a hypocrite?

Here was an awful dilemma which had to be settled.

In the first place he came to the conclusion that he would give himself up. Then he thought of all the people who were dependent upon him. His beneficent works of charity that would have to be abandoned. The torture he would have to endure as a galley slave. After reviewing all these matters in detail he decided it was better to let matters take their course as Fate had arranged and remain as he was. Furthermore, he thought that Champ Mathieu, who was mistaken for him, was probably a worthless fellow.

Accordingly he proceeded to destroy every trace of his identity that he had preserved as reminders of his past life. He removed a slide in the partition where they were concealed, took them out and put them on the grate fire. THEN HE SEIZED THE CANDLESTICKS AS HE THOUGHT "ALL OF JEAN VALJEAN IS IN THEM." HE STIRRED THE ASHES WITH ONE OF THEM, AND IN A MOMENT THEY WERE BOTH ON THE FIRE.

All at once he heard a voice crying, "JEAN VALJEAN! JEAN VALJEAN!"

HIS HAIR STOOD ERECT AND HE BECAME A MAN LISTENING TO A TERRIBLE THING. "YES, THAT IS RIGHT! FINISH," THE VOICE SAID, "DESTROY THESE CANDLESTICKS! FORGET THE

BISHOP! RUIN THAT CHAMP MATHIEU! THAT IS RIGHT, APPLAUD YOURSELF; THAT IS EXCELLENT! BE AN HONEST MAN YOURSELF; REMAIN MAYOR, HONORABLE AND HONORED; ENRICH THE TOWN, ASSIST THE INDIGENT; LIVE HAPPY, VIRTUOUS AND APPLAUDED; WHILE THERE WILL BE SOMEBODY WHO WEARS YOUR RED JACKET, BEARS YOUR NAME IN IGNOMINY, AND DRAGS ALONG YOUR CHAIN AT THE GALLEYS. YES, THAT IS EXCELLENTLY ARRANGED. OH, YOU SCOUNDREL! JEAN VALJEAN, MANY VOICES WILL BLESS YOU, BUT THE CURSE ALONE WILL ASCEND TO GOD."

The last words were so distinct that Jean asked, in a loud voice, "IS THERE ANYONE HERE?"

He no longer knew what decision to make.

Each resolution seemed as desperate as the other.

WHATEVER HE MIGHT DO HE EVER FELL BACK INTO THIS CRUSHING DILEMMA—WHICH WAS THE BASIS OF HIS REVERIE—REMAIN IN PARADISE AND BECOME A DEMON THERE, OR, RE-ENTER HELL AND BECOME AN ANGEL? WHAT SHOULD HE DO? GREAT GOD, WHAT SHOULD HE DO?

Must he denounce himself or must he be silent? He could not succeed in seeing anything distinct. STILL HE FELT THAT HOWEVER HE RESOLVED AND WITHOUT ANY POSSIBILITY OF ESCAPE SOMETHING BELONGING TO HIM WAS ABOUT TO DIE. THAT HE ENTERED A SEPULCHRE WHETHER ON HIS RIGHT HAND OR ON HIS LEFT, AND THAT EITHER HIS HAPPINESS OR HIS VIRTUE WOULD BE BORNE TO THE GRAVE. ALAS, ALL HIS IRRESOLUTION SEIZED HIM AGAIN. THUS THE WRETCHED SOUL WRITHED IN AGONY.

Finally he decided to go to Arras, a long distance away, where the trial was to be held. With great difficulty he succeeded in getting to the court where Champ Mathieu was being tried before the trial was closed.

Champ Mathieu had been identified by three important witnesses, Brevet, Chenildieu and Cochapaille, as Jean Valjean, and was about to be sentenced to the galleys.

The judge was ready to pronounce sentence when a voice at his side was heard exclaiming, "Brevet, Chenildieu, Cochapaille, look this way!"

Twenty persons recognized the greatly revered mayor of M. sur M. and exclaimed simultaneously, "MONSIEUR MADELEINE."

M. Madeleine walked up to the witnesses—

"BREVET, CHENILDIEU AND COCHAPAILLE, DO YOU NOT RECOGNIZE ME?" he asked them.

All three stood amazed and shook their heads to show that they did not know him.

M. Madeleine turned to the jury and to the court and said in a gentle voice:

"GENTLEMEN OF THE JURY, ACQUIT THE PRISONER. MONSIEUR LE PRESIDENT, HAVE ME ARRESTED. THE MAN YOU SEEK IS NOT HE, FOR I AM JEAN VALJEAN."

The president and public prosecutor turned to the audience and made anxious inquiry for a medical man, as they evidently believed Monsieur Madeleine was out of his mind.

It was with the greatest difficulty that Jean Valjean succeeded in convincing the court that he was Jean Valjean. No one arrested him. A SPIRIT OF AWE SEIZED THE AUDIENCE, A SORT OF ELECTRIC REVELATION: THE SIMPLE AND MAGNIFICENT STORY OF A MAN WHO DENOUNCED HIMSELF IN ORDER

THAT ANOTHER MIGHT NOT BE CONDEMNED IN HIS PLACE. ALL WAS LOST IN THIS VAST LUMINOUS FACT!

As no one arrested him he passed out, saying "I have much business to attend to; you will know where to find me whenever you are ready to arrest me."

Later on Jean Valjean was arrested and sent to the galleys; but he finally made his escape in a miraculous manner.

His first thought on gaining his liberty was to redeem his promise to poor Fantine, a destitute woman, who at one time had been in his employ, to care for her child Cosette. This child he raised as his own daughter and between her and Jean Valjean existed a devoted friendship until his death.

I regret that we must omit to mention many deeds of heroism, self-sacrifice and charity, done by this wonderful man, which were ever inspired by the spirit of the burning, effulgent light of a grateful love for the Bishop. The candlesticks were the cherished emblems of this love.

Finally we come to the death bed of Jean Valjean. His beloved Cosette and her husband were with him. HE SAID — ADDRESSING COSETTE — "THE TWO CANDLESTICKS ON THE MANTELPIECE I GIVE TO YOU. They are silver, but to me they ARE MADE OF GOLD, OF DIAMONDS; THEY CHANGE THE CANDLES IN THEM INTO CONSECRATED TAPERS. I KNOW NOT WHETHER THE MAN WHO GAVE THEM TO ME IS SATISFIED WITH ME ABOVE; BUT I HAVE DONE WHAT I COULD. I AM GOING AWAY. MY CHILDREN. LOVE EACH OTHER, DEARLY AND ALWAYS. THERE IS NO OTHER THING IN THE WORLD BUT THAT. LOVE ONE ANOTHER."

HE HAD FALLEN BACK AND THE LIGHT FROM THE TWO CANDLES ILLUMINED HIM.

X

THE BISHOP

As the Bishop and Jean Valjean are so closely allied in the illustration of a great principle, we must not fail to attach due importance to the Bishop, but should see him as nearly as possible through the eyes of Jean Valjean.

Jean was carried along by the extreme kindness of the Bishop as an avalanche on the steep mountain side is carried along, sweeping everything before it. Hence the marvelous change in him.

In this brief sketch of the Bishop he stands as superman.

The profound student of human nature can readily imagine what trials, temptations, bitter burning wrongs, through which he must have passed, to have attained such great magnanimity so contrary to human nature.

The Bishop represents ATTAINMENT, while on the other hand, Jean Valjean represents PROCESS.

Each one is a complement of the other.

Jean's history in the first place traces him from the ordinary man, through outrageous persecution converted into a demon, and then again it traces him back step by step from the brute, on up to the HEIGHTS.

Jean having known only inhuman treatment and abuse, which held him in their iron grip for many years, was despised, loathed, and forsaken—then, to his surprise, he was treated with honor by a great man who received him as a brother, showing him love, confidence, and extraordinary kindness, all of which Jean repaid by robbing him.

Nevertheless the Bishop rescued Jean from the officers who had arrested him for this theft and he also bestowed upon him costly gifts.

This awakened a new chord in Jean's hardened nature and aroused the Divine self within him, which had so long been atrophied. A magnificent radiance filled his soul and his better nature triumphed.

After this Jean's temptations and trials were extreme and terrible as already described in the preceding chapter.

But the memory of the Bishop was with him and inspired him to sacrifice all earthly glory, honor, great riches and power and become despised and endure the awful torture of the galley slave, all of which he might have easily escaped; but justice demanded the sacrifice and so Jean gave up all his splendid blessings and laid them upon the altar of principle.

I have taken up considerable space in presenting the characters of these two grand men as they so fully demonstrate the lesson that this treatise is intended to teach, namely, the warfare between the Divine and the Demoniatic forces within us and that only through the conquest and subjugation of the animal nature can man ever arrive at true manhood.

The moral taught by their lives is self conquest—to give up all for principle—to exalt character above all earthly things, that "SELF" must be sunk into the bottom of the sea," if occasion demands it, for the sake of doing right and justice to others, in short to attain THE TRIUMPH OF THE SOUL.

XI

“A GOAL AND PLAN NECESSARY TO SUCCESS.”

“THE FIRST QUESTION EVERYONE SHOULD ASK HIMSELF OR HERSELF IS, WHAT SHALL I DO WITH MY LIFE? WHAT SHALL I DO WITH THE THING I CALL MYSELF?”

THIS PROBLEM OF ALL PROBLEMS IS THE GREATEST. IF YOU WANT TO ACCOMPLISH ANYTHING WORTH WHILE YOU MUST HAVE A GOAL AND A PLAN TO CONCENTRATE YOUR MIND AND DIRECT YOUR ENERGIES. IT IS NECESSARY TO KNOW WHERE YOU ARE GOING IF YOU WISH “TO ARRIVE.” AN AIMLESS LIFE IS A WORTHLESS LIFE.

Have you ever considered what it would mean to have all the virtues packed within your brain?

“A thought held in the mind continually seems a small enough thing, but when you learn to know the great work it will do for you then it becomes important as an item capable of no small waste or economy.”

First you select the character of your heart's desire—choosing from every conceivable kind, picking out your ideal. More than all, contemplate the apparatus with which you have to work. Consider your DUAL NATURE and TRUE SELF as represented in the chart and foregoing chapters. Then take in review your qualities, opportunities and mental preferences, detail by detail—you write down the dictates of your mind and desires.

SHALL IT BE FIRST CLASS—A NUMBER ONE CHARACTER? OR SHALL IT BE MEDIUM—A LIT-

TLE BELOW PAR? OR SHALL IT BE A LOW GRADE CHARACTER? Whatever you desire, so be it.

Now you see this is your measure blank that you are to fill in and put before you to copy, which is virtually to become a mirror of your personality—your taste and what you will eventually become.

After you have made your choice, look at the image long enough to see if you have chosen aright. If not, choose again, and then take the instruments I have given you in Autogravure and carve your personality according to the pattern.

DON'T, I BESEECH OF YOU, GO AT LIFE IN AN INDIFFERENT, HAPHAZARD WAY, WITHOUT EVEN A GOAL OR A PLAN, NOT KNOWING WHAT YOU ARE MAKING OF YOURSELF NOR WHITHER YOU ARE GOING, NOR WHAT WILL BE THE OUTCOME.

The reason that so many people fall victims to vice and sin is because they do not fully realize that they have Demoniac passions within, which they must fight. They are like a man who goes unprepared to meet his deadliest foe, who is well armed. He will surely fall a victim, whereas had he been forewarned and forearmed he might have escaped.

Make a conquest of your animal nature the great business of your life. Select your goal and plan to reach it. Conform to universal law as ordained by the Creator, and your success will be assured.

Begin to map out your fight as a general would in planning a campaign against an enemy. He places his maps and papers upon a table before him. He studies the distances, fortifications, means of access—his forces and those of the enemy. He puts a pin here, another there, and another there. He plans his moves and maneuvers and

methods of assault. He anticipates his enemy's plans and modes of attack and how to defeat them. In fact he fights the battle out on paper.

Take your pencil and paper and plan a campaign against the enemy of your soul, which is your animal nature. Make a summary of your virtues and your vices, especially your vices and passions. Get out your moral magnifying glass and scrutinize yourself carefully.

How many virtues have you? Honesty? Industry? Sobriety? Charity? Courage? Chastity? Generosity?

Now, then, how many passions and vices have enslaved you and have spoiled your life?—Anger? Avarice? Jealousy? Drink? Cigarettes? Lust? Laziness? Dishonesty? Pride?

Suppose your enemy is Drink. Face him squarely as the real thing, then go for him with clinched fists.

YOU ARE THE DEMON THAT HAS DESTROYED MY LIFE! YOU HAVE ROBBED ME OF MY MANHOOD! YOU HAVE MADE ME LOSE MY JOB! YOU HAVE BEGGARED MY FAMILY! YOU HAVE MADE ME A HELPLESS SLAVE! AND HAVE FORCED ME TO DRINK DAMNATION TO MY SOUL WHEN I WOULD HAVE REFUSED IT! YOU HAVE TURNED ME INTO A BEAST, A FIEND, A DEMON! I WILL FIGHT YOU, I WILL TRAMPLE YOU UNDER FOOT—I WILL BE FREE!

Don't stop until you are complete master of yourself; until you are in every way free and independent. Never rest until you are like an animal trainer who has subdued his beasts that are made to crouch in fear and trembling before him—until you once more stand in God's pure air—**A FREE MAN!**

XII

“A GOAL AND A PLAN NECESSARY TO SUCCESS”

(Questions)

Q. What is the first question every one should ask himself or herself?

A. The first question every one should ask himself or herself is, “What shall I do with my life? What shall I do with the thing I call myself?”

Q. Is this the greatest of all problems?

A. This problem is the greatest of all problems that you will ever have to solve.

Q. Must you have a goal and a plan if you want to accomplish anything worth while?

A. If you want to accomplish anything of importance you must have a goal and a plan to concentrate your mind and direct your energies.

Q. If you want “TO ARRIVE” is it necessary to know where you are going?

A. It is necessary to know where you are going if you want “to arrive.”

Q. Is an aimless life a useful life?

A. An aimless life is a worthless life.

Q. What would be the consequence if you had all the virtues packed within your brain?

A. As a consequence your happiness, usefulness, success and blessedness would be assured.

Q. What would be the effect of a thought held in the mind continually?

A. “A thought held in the mind continually becomes an item of no small waste or economy.”

Q. What is the first thing of importance incumbent upon you to do?

A. Select the character of your heart's desire—choosing from among every conceivable kind and picking out your ideal.

Q. What should you now consider?

A. You should contemplate the apparatus with which you have to work, namely, your DUAL NATURE and TRUE SELF, as represented in the preceding chart and chapters.

Q. Should you review your qualities and opportunities?

A. You should take in review your qualities, opportunities and mental preferences, detail by detail.

Q. Should you determine what grade of character you will select?

A. You should now determine what kind and grade of character you will choose—whether yours shall be A NUMBER ONE—FIRST CLASS CHARACTER? OR SHALL IT BE MEDIUM—A LITTLE BELOW PAR? OR SHALL IT BE A LOW GRADE CHARACTER?

Q. After you have decided on the kind and grade, what should be the next step?

A. After you have decided this matter you should proceed to map out in detail the kind and grade you have selected.

Q. What may this be considered?

A. This may be considered your measure blank that you are to fill in and put before you to copy, which is virtually to become a mirror of your personality, your taste and what you will eventually become.

Q. Should you contemplate the image of your choice again?

A. After you have made your choice look at the image long enough to see if you have chosen aright. If not, choose again, and then take the instruments I have given you in Autogravure and carve your personality according to the pattern.

Q. Should you go at life in an indefinite, aimless manner?

A. You should not go at life in an indefinite, aimless manner, without even a goal, a plan or a pattern, not knowing what you are making of yourself nor whither you are going and what will be the outcome.

Q. Why do people become slaves to vice?

A. The reason so many people fall victims to sin and vice is because they do not realize that they have a something within them that they must fight and conquer.

Q. Should one develop his physical body?

A. One should develop himself physically and then if he acquire self-control and conform to universal law his success will be assured.

Q. How should one begin?

A. Map out your fight by first making an analysis of yourself.

Q. What should be the next step?

A. Then proceed as a general would in planning a campaign against an enemy. He places his maps and papers on a table, studies the distances, fortifications and forces of the enemy—he puts a pin here, another there.

Q. Does he anticipate his enemy's plans?

A. He anticipates his enemy's plans and modes of attack and how to defeat them.

Q. What is the next thing he does?

A. He fights the battle out on paper.

Q. What would be advisable to do in your own case?

A. Take your pencil and paper and plan a campaign against the enemy of your soul.

Q. Should you make a summary of your good and bad qualities?

A. Make a summary of your virtues and your vices, especially of your passions and vices. Scrutinize yourself carefully.

Q. How many virtues have you?

A. Godliness? Industry? Kindness? Charity? Courage? Honesty?

Q. Now then, how many passions and vices have spoiled your life?

A. Anger? Hatred? Avarice? Jealousy? Drink? Cigarettes? Lust? Laziness? Pride?

Q. If you are a dipsomaniac, what should you do?

A. Face the evil squarely as the real thing.

Q. Would it be well to personify this vice?

A. It would be well to personify this vice and fight it as you would a real enemy. Go for him with clinched fists. This method is advisable as it makes the fight more real and effective.

Q. How should the dipsomaniac appropriately address strong drink?

A. YOU ARE THE DEMON THAT HAS DESTROYED MY LIFE. YOU HAVE ROBBED ME OF MY MANHOOD. YOU HAVE MADE ME LOSE MY JOB. YOU HAVE BEGGARED MY FAMILY. YOU HAVE MADE OF ME A HELPLESS SLAVE AND HAVE FORCED ME TO DRINK DAMNATION TO MY SOUL, WHEN I WOULD HAVE REFUSED IT—YOU HAVE TURNED ME INTO A BEAST, A FIEND, A DEMON. I WILL FIGHT YOU. I WILL, BY THE HELP OF GOD, TRAMPLE YOU UNDER FOOT. I WILL BE FREE.

Q. Should you persist until you are master of yourself?

A. Do not rest until you are complete master of yourself—until you once more stand in God's pure air—
A FREE MAN.

THE SAME METHOD MAY BE PURSUED IN CONQUERING OTHER VICES.

XIII

ENSLAVED BY THE SENSUOUS

“KNOW THYSELF” in its deepest and fullest psychological sense is the key that unlocks the door to ethical culture.

MAN’S BODY IS A BUNDLE OF SENSATIONS, AND FOR THAT REASON OPPOSES HIS SPIRITUAL NATURE.

The body is the house in which the spirit dwells, and it is also the only instrument which the spirit has been given to perform its mission in life.

MANY OF THE SENSATIONS OF THE BODY ARE SO PLEASANT THAT HUMANITY HAS BECOME ENSLAVED BY THEM, AND HAS SOLD ITS BIRTH-RIGHT OF DIVINITY FOR A MESS OF POTTAGE (SENSATION).

We are encased within these bodies which are always in a state of sensation and ever crying for gratification. Therefore, if we allow ourselves to drift, the passions will hold sway, causing excesses, disease, crime and misery.

I have already demonstrated in the foregoing lessons that the animal and divine elements in Man are arrayed against each other; and the Ego or I acts as judge, determining which one shall rule.

There comes a time in the life of everyone which is the turning point, and for the most part, decides his future.

I have endeavored to show clearly in the preceding illustrations the widely different results of the two elements of character so that we need not choose blindly nor allow ourselves to drift through ignorance into the mire of sensuality. FOR THE SAKE OF THE SATISFACTION OF THE SENSES MAN HAS BECOME ENSLAVED.

WERE IT NOT FOR THIS HE MIGHT RISE SUPERIOR TO HIS LOWER SELF AND BECOME, AS IT WERE, A GOD.

“THE HINDU TEACHERS, through the following parable, impress upon their Chelas the fact of their REAL SELF. They tell a tale of one of the great gods—Indra, who, following a caprice, incarcerated himself in the body of a pig. He took unto himself a pig mate and raised a brood of little pigs. He lost all sense of his own identity and was thoroughly hypnotized with the idea that he was a pig.

“The fellow-gods grieved at his illusion and his pitiful state, and called upon him to come out of the pig state, telling him he was a great god and not a swinish creature wallowing in the mud.

“He grunted out a denial, saying ‘I am a pig, not a god—let me alone.’ They persisted and he continued to repel them. They killed his pig mate and his little pigs; but he squealed out his sorrow and rage and tried to destroy the gods in his wrath. Finally they killed his pig body, as a last resort, and lo! Indra, the god, stepped forth, in all his glorious power, and laughed in astonishment when he realized the extent and degree of his late illusion.”

This story shows that the god Indra, on account of his pleasant pig sensations, ceased to remember that he was a god. Thus, we also become so entangled in our bundle of mental states and impressions, caused by sensation, that we have come to believe that they are actually our REAL SELF.

We should be careful to make the distinction.

If we decide to let the body rule we shall then become an apparatus of sensation—simply a machine for purveying sensation.

If, on the contrary, we decide that the higher self shall rule, we must fortify ourselves in every way against the passions by avoiding evil desires of avarice, lust, pride and those things that stimulate them, which are luxury, idleness, wines, confectionery, lewd companions, cigarettes, tobacco, dancing, late hours, etc.

Instead of these we should encourage chastity, humility and self-denial; we should have hard beds, plain substantial food and clothing, etc.

Through the law of cause and effect we learn that great evils start with seemingly insignificant causes; and we know that luxury and humoring the sensuous is a prolific source of the popular vices.

Be frugal in your habits, work hard, practice self-denial and fortitude.

Take mottoes and other instruments prescribed in Autogravure to eliminate indulgence and build up strenuous hardihood and endurance that refuse to yield to the weakness and effeminacy of passion.

XIV

ENSLAVED BY THE SENSUOUS

(Questions)

Q. What is the key that unlocks the door to ethical culture?

A. "KNOW THYSELF" in its fullest psychological sense is the key that unlocks the door to ethical culture.

Q. Why does man's body oppose his spiritual nature?

A. Because man's body is a bundle of sensations which he often indulges to excess as they afford him pleasure.

Q. What is the body?

A. The body is the house in which the spirit dwells; and it is also the only instrument which the spirit has been given to perform its mission in life.

Q. Why has man become enslaved by the body?

A. Because many of the sensations of the body are so pleasant man has become enslaved by them.

Q. Has man sold his birthright of divinity?

A. Man has sold his birthright of divinity for a mess of pottage (sensation).

Q. Are our bodies always in a state of sensation?

A. We are encased within these bodies which are always in a state of sensation and ever crying for gratification.

Q. If we allow ourselves to drift what will happen?

A. If we allow ourselves to drift the sensual will hold sway, causing excesses, disease, crime and misery.

Q. When the animal and divine elements are arrayed against each other, what decides which one shall rule?

A. When the animal and divine elements in man are contending with each other the Ego or self acts as judge and decides the matter.

Q. Is there a time in the life of everyone which may be considered the turning point?

A. There is a time in the life of everyone which is the turning point and for the most part decides his future.

Q. Why is it that man does not rise superior to his lower self and become God-like?

A. For the sake of the gratification of the senses man has become enslaved and through ignorance drifts into the mire of sensuality.

Q. Relate the parable that the Hindu teachers use to impress upon their chelas the fact of their REAL SELF.

A. SEE PRECEDING CHAPTER.

Q. What does this story show?

A. This story shows that the god Indra, on account of his pleasant pig sensations, ceased to remember that he was a god.

Q. Do we likewise become entangled in our bundle of mental states and impressions caused by sensation?

A. We also become so entangled in our bundle of mental states and impressions, caused by sensation, that we have come to believe that they are actually our REAL SELF.

Q. What shall we become if we let the body rule?

A. If we decide to yield to sensation we shall then become merely an apparatus of sensation—a machine for purveying sensation.

Q. How should we fortify ourselves against sensation?

A. We should fortify ourselves in every way against the passions by avoiding those things that stimulate them.

Q. Name some of the things that stimulate the love of sensation?

A. Some of the most pernicious are greed, lust, pride, luxury, idleness, wines, confectionery, lewd companions, cigarettes, tobacco, drugs, dancing, social evil, etc.

Q. What should one have instead of these?

A. Instead of these one should discard the carnal desires of greed, lust and pride, and encourage chastity, humility and self-denial, work hard, have frugal habits, plain substantial food and clothing. He should avoid intoxicants, smoking, drinking, highly seasoned foods and dancing.

Q. What is a prolific source of the popular vices?

A. Humoring the sensuous is a prolific source of the many popular vices.

Q. Can mottoes aid in eliminating self-indulgence?

A. Mottoes can be used to eliminate self-indulgence and build up strenuous habits of endurance along with all the other INSTRUMENTALITIES PRESCRIBED IN AUTOGRAVURE.

XV

THE TWO PERSONALITIES

It has been made plain in the foregoing lessons that each human being has a dual nature.

THERE IS, AS IT WERE, "TWO OF US—A TWIN." IT IS OUR PRIVILEGE TO BECOME EITHER ONE OF THESE TWO PERSONALITIES THAT WE CHOOSE IN WHICH TO ACT OUT OUR PART IN LIFE.

One of the twin represents the God-like nature in man and the other one of the twin represents the animal or demoniac nature in man, each of which is directly opposed to the other.

NOW THE EGO OR SELF HAS THE POWER TO CHOOSE WHICH ONE OF THE TWIN HE WILL BECOME—HIS CHOICE DEPENDING ENTIRELY UPON WHETHER HE DECIDES THAT THE GODLIKE WITHIN HIM SHALL DOMINATE HIS LIFE OR WHETHER HIS ANIMAL NATURE SHALL DOMINATE HIS LIFE.

I might assume the twin to be somewhat similar to "Dr. Jekyll and Mr. Hyde."

However, I prefer to visualize them in my own way. The one ruled by his animal nature becomes a victim of self-indulgence, enslaved by his passions which can only result in depravity and ruin. He naturally acquires the popular vices, such as the cigarette habit, drinking, lust, gambling, idleness, extravagance, lying, and dishonesty, and, as a consequence, suffers all the afflictions incident to such a life. He finally becomes diseased, despised and forsaken—a miserable wreck.

On the other hand, the one who has chosen to be ruled

by his godlike nature becomes self-denying, strong, industrious, wise, honest, successful, noble, and honored, surrounded by friends, peace and happiness.

You who are still young and upon the threshold of life, are potentially either one of the twin that you may select.

Imagine them standing before you, side by side. Scrutinize them carefully, analyze their lives throughout. WHEN VIEWED FROM THE FINAL END OF LIFE WHICH ONE OF THE TWIN WOULD YOU PREFER TO BE? DO YOU PREFER THE NOBLE, GLORIOUS MANHOOD OR WOMANHOOD WITH ALL THE USEFULNESS, HAPPINESS AND BLESSINGS ATTENDING IT? OR, DO YOU CHOOSE THE OTHER TWIN THAT CROUCHES IN AGONY, A HOPELESS WRECK OF SUFFERING HUMANITY?

XVI

“WORLD’S GREATEST TASK”

THE MAKING OF GOOD MEN AND VIRTUOUS WOMEN

THE SAVAGE RACES ENDEAVOR, ACCORDING TO THEIR CRUDE STANDARD, TO MAKE MEN OF THEIR SONS. HOW TO MAKE THE RIGHT KIND OF MEN WITH THEM IS THE GREAT OBJECT TO BE ATTAINED.

The American Indians took their boys from twelve to fifteen years of age and subjected them to great privation and torture for the purpose of developing in them strength of character and bravery.

Young Bushmen of Australia were encouraged to roll their naked bodies in the fire—enduring the most excruciating pain, thus developing hardihood and manly qualities.

The Greeks subjected their sons to severe floggings in public for the purpose of developing fortitude and courage.

THE GREATEST TASK THE WORLD HAS TO PERFORM TODAY IS TO MAKE GOOD MEN AND VIRTUOUS WOMEN.

THE IMMENSE OCTOPUS OF DISSIPATION HAS SETTLED DOWN UPON US AND IS REACHING OUT IN ALL DIRECTIONS IN THE SHAPE OF INNUMERABLE VICES, DRAWING UNTO ITSELF THE BOYS AND GIRLS OF THIS GENERATION, CONSIGNING THEM TO IMMORALITY, DISEASE AND RUIN, UNFITTING THEM FOR LIFE AND PARENTHOOD, hence, what have we wherewith to build homes, which are the bulwark of a nation?

THE ONE THING IN WHICH THE SAVAGE EDUCATES HIS BOYS IS STRENGTH OF CHAR-

ACTER AND MANHOOD, ACCORDING TO HIS IDEALS, WHILE, ON THE CONTRARY, OUR TRAINING SEEMS TO DEVELOP IN OUR CHILDREN EVERYTHING BUT STRENGTH OF CHARACTER.

May we not learn a lesson from the Greeks and the Indians—that manhood and strong character outweigh all other considerations and thus not only save the youth but also save the parents from “their Gethsemane”?

Many of our children are wrecks of dissipation, gamblers, thieves, homicides, cigarette fiends, drunkards or trifling, worthless fellows, while many of our lovely daughters have joined the innumerable host of fallen women.

IF MORE ATTENTION HAD BEEN GIVEN TO THE MAKING OF GOOD MEN AND THE MAKING OF VIRTUOUS WOMEN, PARENTS TODAY MIGHT HAVE BEEN SPARED “THE SOUL-CONSUMING AND FRICTION-WEARING” TORTURE WHICH THEY NOW ENDURE.

“THE GREATEST ENTERPRISE
IN THE WORLD
FOR SPLENDOR
FOR EXTENT
IS THE UPBUILDING OF A MAN!”

—Ralph Waldo Emerson.

It would seem that the governments of the world and its most powerful forces have in innumerable ways inflamed and developed the animal passions in man and at the same time are trying to reform him.

They are like a man who places dynamite under a building, lights the fuse connected with it and then when it explodes and is blowing up the building cries, **HELP! FIRE! FIRE!** Save the building!

XVII

EXTRACT FROM THE REPUBLIC OF
PLATO CONCERNING THE SOUL
OR SELF

“To him the supporter of Justice makes answer that he should ever so speak and act as to give the MAN within him in some way or other the MOST COMPLETE MASTERY over the entire human creature. He should watch over the many headed monster like a good husbandman fostering and cultivating the gentle qualities, and preventing the wild ones from growing. * * * Come, now, and let us gently reason with the unjust, who is not intentionally in error. ‘Sweet Sir,’ we will say to him, ‘What think you of things esteemed noble and ignoble? Is not the noble that which subjects the beast to the man, or rather to the God in man? And the ignoble that which subjects the man to the beast?’ He can hardly avoid saying, Yes—can he, now? * * *

“But if he agree, so far as we may ask him, to answer another question: ‘Then how would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst?’

“Who can imagine that a man, who sold his son or daughter into slavery for money, especially if he sold them into the hands of fierce and evil men, would be the gainer, however large might be the sum he received? AND WILL ANY ONE SAY THAT HE IS NOT A MISERABLE CAITIFF WHO REMORSELESSLY SELLS HIS OWN DIVINE BEING TO THAT WHICH IS MOST GODLESS AND DETESTABLE?

“Eriphyle took the necklace as the price of her husband’s life, BUT HE IS TAKING A BRIBE IN ORDER TO COMPASS A WORSE RUIN.”

XVIII

THE RELATION BETWEEN THE BRAIN AND THE SOUL, SELF OR EGO EXPLAINED

The soul, or self, or ego, being purely spirit and intangible, to manifest upon the earth-plane must use some material substance. Hence, the physical brain is the organ that serves this purpose. As O. S. Fowler says: "The brain is the organ of the mind, the dome of thought and THE PALACE OF THE SOUL." It is the soul's laboratory, wherein it performs its operations.

The mechanism of the brain is so exceedingly exquisite in construction and an engine so marvelous as to be inconceivable.

THE SOUL IS THE DYNAMO-ELECTRIC WITHIN
THE BRAIN THAT PRODUCES CHARACTER—IT IS
THE CHARACTER—IT IS THE SELF.

The brain, being "plasm" is incapable of voluntary action. However, the soul and brain, in their office, become identified with each other—the soul as force or operator, and the brain as the plastic substance operated upon. In the latter a registry of thought and experience is made continually. This registry consists of records in the brain as fully described in AUTOGRAVURE. These accumulate in the course of years and become, in a great degree, crystalized into character.

The records made by the voluntary actions and experiences of the soul, in turn, hold a controlling influence and, after one's character has been formed, become a motive power in the individual and in great measure the arbiter of his fate.

To make this appear still more plain I will trace the analogy between the brain and a great book; for instance, the Bible. The material Bible usually consists of paper and leather. It can neither think, move nor act—has no volition nor intention, and yet it is a great source of inspiration and has a widespread influence. It is a motive power, shaping the destiny of the human race to a great extent throughout past ages and at the present time.

This demonstrates that the simple records of great thoughts and ideas, even when inscribed on inanimate matter have a marvelous influence. And explains why the brain, which is also a substance incapable of volition, becomes A GREAT MOTIVE POWER in controlling the individual.

THIS WORK IS ESSENTIALLY AND EMPHATICALLY STRUCTURAL—A BUILDER. DO NOT, I BEG OF YOU, MISTAKE IT FOR SOMETHING ELSE.

If it be your desire to develop efficiency in a given art, science, profession—or any phase of character, good or bad—herein are your instruments.

However, in critically canvassing human nature, with its varied complications, there are necessarily certain phases brought to the surface, proving in the “last analysis” what is eventually best for man.

Right here we cannot refrain from making an allusion to the ominous cloud of camouflage—INSINCERITY!—that envelops the world and ever has been its deadly enemy.

“Sincerity, thou first of virtues,
Let no mortal lose thy onward sway.”

A METHOD

TO REORGANIZE HUMAN THINKING AND

CHANGE HUMAN ACTION

There has ever been a WAR between VICE and VIRTUE, GOOD and EVIL, the GOD-LIKE forces and the DEMONIAC forces, and today we witness the triumph of the latter.

Realizing the blessedness of virtue, THE AUTHORS OF the immortal works of genius in prose and poetry, drama, philosophy, song, fable, sculpture and architecture, have dedicated their works to moral elevation as the highest point of achievement.

Churches, schools, colleges, universities, and libraries, have been established for the same purpose.

Nevertheless, there has never been a direct one-pointed method of teaching it from text-books adapted to schools and simplified for the common understanding.

It is claimed that SCIENCE has invaded all fields and accomplished marvelous feats, and hence science should accomplish this most needed of all things.

EDUCATORS realize the necessity of teaching it, but having failed to find a practical method, have concluded that character must be caught rather than taught.

In this SYSTEM we find the revelation of the secrets of character-building and of teaching it directly, showing how to pack it into the brain and what instruments to use for that purpose.

THE MORAL MIND, like the body, can be trained. Any one who devotes thirty minutes a day to moral exercise will strengthen his "moral muscles," as use of the arm strengthens his physical muscles.

This method must become universal as character is needed everywhere. Consequently this system should be used everywhere. It lays bare the operations of THE INNER SELF, and gives the key to the mainspring of human actions, how to influence, change and control them.

It is invaluable to all professions, associations, organizations and institutions, schools, colleges and universities.

It would prove a great aid to the following professions: namely, the Alienist, Criminologist, Nerve Specialist, Minister of the Gospel, Physician, Lawyer, Legislator, Sociologist, Psychologist, Teacher and Philanthropist.

As character is of more importance than anything else to fit one for life it is well adapted to Clubs, Church Societies, Reformatories and the Home.

TO MAKE OF THE MIND A GIANT FORCE and ACQUIRE SELF-MASTERY can be accomplished only through diligent practice of this method—a very plain and simple one—not by merely reading the book.

It is through PRACTICE that unsuspected powers reveal themselves. As advancement is made, a broadening view unfolds, leading on at every step to still broader fields and greater heights.

The World's Battlefields, with their innumerable hosts of slain and indescribable destruction of material wealth—sacrificed in an effort to promote a government, or a principle of government, that would tend to help conditions—prove how INTENSE is that eternal yearning for a better life.

Do you desire to promulgate advancement along this line? If so, there is ABSOLUTELY but one way whereby it may or can be done—by working a radical change in human nature.

A JUDICIOUS SYSTEM OF BRAIN PACKING IS THE WORLD'S INVINCIBLE PANACEA

The real power of the universe is "unseen, unfelt, unfailing force."

THE SUPREME, CONTROLLING POWER IN THE WORLD THAT DOES EVERYTHING WHICH IS DONE BY HUMANITY, IS PLANNED AND OPERATED BY THE HUMAN MIND.

All the wonderful phenomena attributable to man—marvelous inventions, the holocaust of the murdered millions in Europe, many of life's innumerable joys and blessings as well as crimes and vices—were manufactured in the workshop of the brain.

In PICTURE SHOWS we see people performing parts—that make us laugh or cry; yet what we see is but the reflection on the screen, produced by the apparatus which is not visible. So in human life, the overwhelming tragedy of the world war—convulsing humanity with horror—was inaugurated and carried on by the invisible minds of those in power.

Through the mind it is possible to create such a triumphant solution of the great problems of life, as was never foreseen nor dreamed of before this crucial time.

A TREMENDOUS WEIGHT OF RESPONSIBILITY RESTS UPON ALL THOSE WHO HAVE HAD ENTRUSTED TO THEM THE MOULDING OF THE CHARACTER OF A PEOPLE—("Where a privilege is given, a tax is levied.") IF THEY NEGLECT THIS

DUTY, THEIRS IS AN AWFUL CRIME, AND ONE WHICH SOONER OR LATER MUST BE EXPIATED.

However, on the other hand, were they to proceed in a thorough and scientific manner, thereby laying hold upon the organ of the mind, wherein dwells that intangible instrument, the human soul, and through this medium labor for race betterment, the result would be

“A heaven which no epic dream has yet depicted.”

An editorial in the Chicago Tribune, in substance says, the cause of war exists in man's nature, and as long as it remains unchanged we shall continue to have wars.

IF, ABOVE ALL ELSE, WE DESIRE TO ABOLISH WAR, VICE AND CRIME, we must first begin by eliminating from the mind those things that produce them, which are Greed, Excessive Ambition, Injustice, Lust, Hatred, Hypocrisy, Sensuality, Jealousy, Self-indulgence, etc., etc.

THE SUPREME MISTAKE THROUGHOUT — despite the magnificent effort long put forth to save humanity—has lain in dealing with effects instead of with first causes. By effects is meant those things that are visible and tangible.

Prison bars may restrain, for a time; capital punishment terrify; and legislation through force, compel; but the same criminal nature remains, and will in time again assert itself. Hence reformers no sooner succeed in suppressing one form of evil by force than another springs up to take its place.

We have already made plain that the mind is the source of all human action. Therefore, PACK INTO IT THE SUBLIME MORAL PRECEPTS OF THE BIBLE AND RIGHT IDEAS.

Owing to the appalling horrors and disasters of the recent years—still threatening in other forms—it is incumbent upon the peoples of the world to wake up—to become intensely concerned in a strong, reliable and scientific broadening of the moral and spiritual forces in man, for the reason that the whole irrefutable cause of these terrific catastrophies was MORAL DELINQUENCY, which, unchecked, will again breed even more and still worse evils.

Through visualization might we not see spread out before us a GLORIOUS FUTURE—the advent of TRUE MANHOOD—the TRIUMPH OF THE SOUL?

WILL YOU—the PRIVILEGED LEGISLATORS, PHILANTHROPISTS, and EDUCATORS—responsible for the welfare of the people, aid in bringing nearer that GRAND TOMORROW—THE “RATIONAL AGE” by putting in the foreground CHARACTER (which means MORAL RECTITUDE), making of it the most prominent feature in EDUCATION—THE CLIMAX of all attainment? By so doing Lift Humanity To A HIGHER PLANE OF EXISTENCE?

INTEGRITY (MUST IT DIE?)!

struggles in the grip of that monster — Deception—that is destroying humanity. What the world needs is, to kill out this shamming and get down to the bedrock of TRUTH. Adopt the virtues of the Bible, not in pretense, but in fact, in practice; not using them to gild the exterior while having within only “a feast of shells” from which all “the substance has been spilled out.” ETHICS—NOT COERCION — IS THE WORLD’S INVINCIBLE REFUGE.

NOTE—This system in addition to Autogravure and Man's Dual Nature, given in this book, consists of the following:—

Self-Government

Analogy Between Self-Governments and National Governments

(Chart, The Brain Representing a Legislative Body)

The Immutability of Law

or

Buying a Destiny

(Chart, Market-Place where Destinies are Sold)

And also a number of others including Eugenics, and the sex-problem which are in course of preparation and may follow later

An Epoch-Making Work to Initiate a New Race

The Science of Character Building, by Alice Shellabarger Hall, is an up-to-date system upon the greatest science of the world. Adopted it will prove an epoch-making work and initiate a new race of human beings—J. B. Caldwell, Sup't of the International Purity Association, Chicago.

Usable, not Theoretical, but Practical and Fundamental

I have examined the work of Mrs. Alice Shellabarger Hall upon Character Building and believe she has presented in a practical, usable manner, the great basic principles of character development. I believe her treatise would form an admirable text book to be used in schools, classes or clubs and would prove a most valuable help to all who would study it. It is not theoretical, but practical. It does not deal with incidental, but fundamental matters. It stresses the things that are essential. She has produced a good work and it ought to have a wide study for the usefulness it can render.—Rev. Austin Hunter, Pastor Jackson Blvd. Christian church, Chicago.

Very Interesting, Simple, Practical, Helpful and Fundamental

It has been my privilege to examine the work recently produced by our fellow townswoman, Mrs. Alice Shellabarger Hall, and I have found it very interesting. Her work appeals to me as being simple, practical, helpful and fundamental.—R. C. Augustine, Pres. Board of education, Decatur, Ill.

Very Helpful to be Taught in Schools

The Science of Character Building, by Alice Shellabarger Hall, is practical, comprehensive and very interesting. It is especially adapted to clubs, churches and societies. It would prove very helpful to be taught in schools and would do good if placed in every home. It is written in a very concise manner. I would like to emphasize the method for its direct style.—Margaret E. Crissey, State Organizer Illinois W. C. T. U.

AUTOGRAVURE, THE INK OF FATE

"CHARACTER," comes from the Greek word "Charasso," meaning to engrave.

"THE GREATEST THING IN THE GREATEST MAN IS CHARACTER."

"MAKE OF YOURSELF WHAT YOU WILL."

YOU CAN EXCHANGE A BAD DISPOSITION FOR A GOOD ONE, ACQUIRE VIRTUES AND DISCARD VICES.

YOU CAN EXCHANGE FAILURE QUALITIES FOR SUCCESS QUALITIES.

YOU CAN "SWAP OFF" A GLOOMY, MOROSE DISPOSITION FOR A CHEERFUL, JOYOUS NATURE. SELECT THE QUALITIES YOU WISH TO POSSESS, THEN ENGRAVE THEM WITHIN YOUR BRAIN.

One may build character by using certain instruments with as much confidence as a carpenter uses lumber in building a house.

USE THE PROPER STIMULI KNOWINGLY AND PACK YOUR BRAIN WITH SUCCESS QUALITIES FOR LIFE'S JOURNEY.

EVERY THOUGHT AND ACT IS CUMULATIVE, HENCE "YOU BUILD A CHARACTER AS A MISER BUILDS HIS FORTUNE, EVERY DAY ADDING A LITTLE."

Through analogy the science of engraving character within the brain is made clear and easily understood.

ALL WE ASK IS TO USE THE PRESCRIBED INSTRUMENTS ACCORDING TO DIRECTION.

AN EFFORT OF THE WILL IS REQUIRED.

This method is no phantasm of the brain or fine spun theory that will not work.

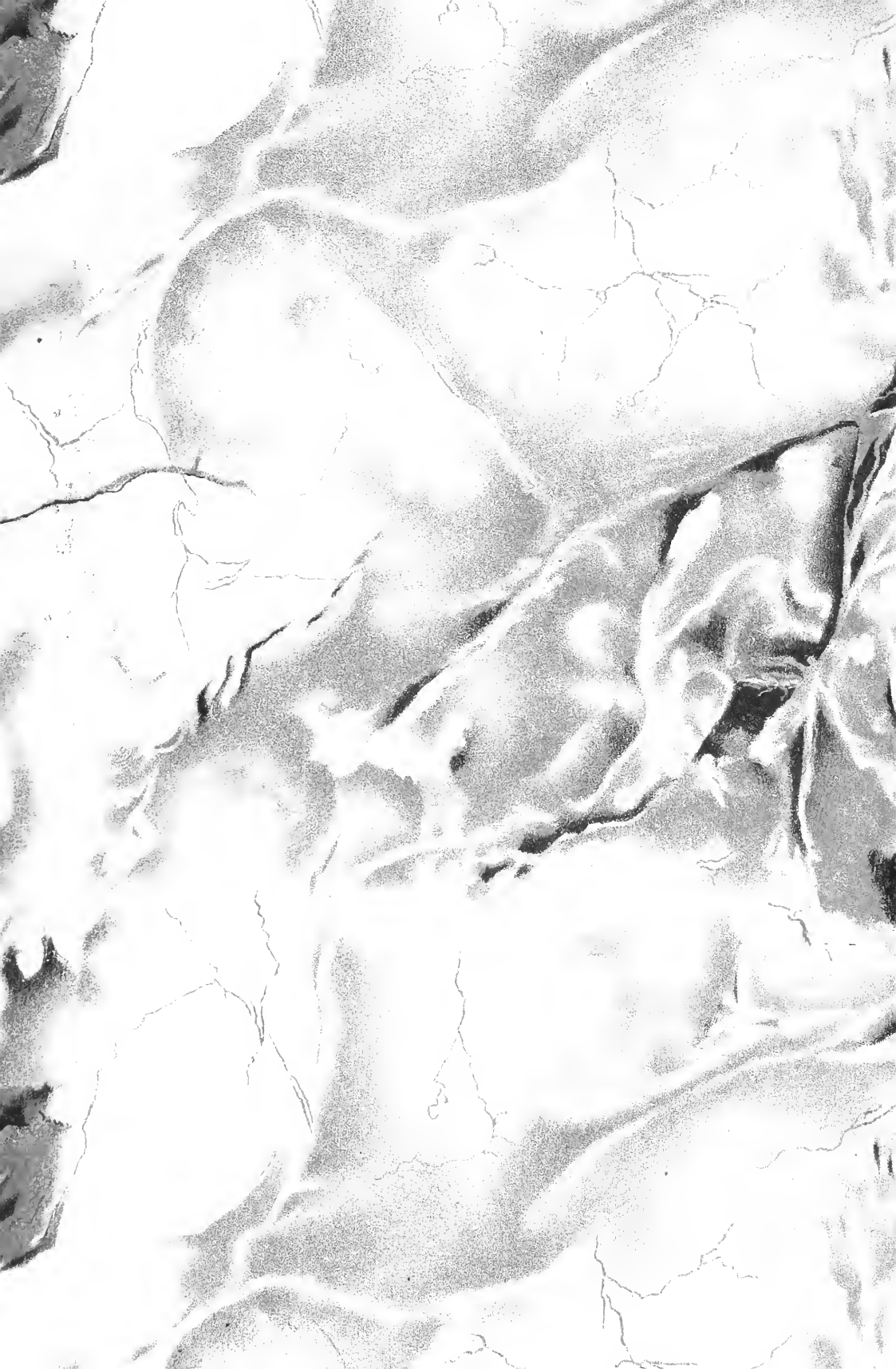
IT GIVES YOU THE MASTER-KEY TO CHARACTER AND TO SUCCESS.



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